The Churchman.

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DAILY SERVICE.

"Daily, in the temple, and in every house, they ceased not to teach and preach Jesus Christ."—*Acts*, v. 42.

"Moses hath in every city them that *preach* him, being *read* in the synagogues."—*Acts*, xv, 24.

"The Church, as a witness, *preacheth* revealed truth, by *reading* publicly the Sacred Scripture. So that a kind of preaching is the reading of Holy Writ." "*Sermons* are not the *only preaching* which doth save souls." The Council of Toledo doubteth not to call the usual public reading of the Gospels in the Church, preaching; nor others, long before these our days, to write, that by him who but readeth a Lesson in the solemn assembly, as part of divine service, the very office of preaching is so far forth executed."

Hooker.

PUBLIC WORSHIP is celebrated, every Week-day, in this city as follows—

TRINITY CHURCH .... At 9 A. M., and 3 P. M.
ST. LUKE'S CHURCH .... " 8 "
ALL SAINTS' CHURCH .... " 6 "
ST. CLEMENT'S CHURCH .... " 8 "
CALVARY CHURCH .... " 8 " and 6 "
CHURCH OF THE ANNUNCIATION .... " 8 " and 6 "
CHURCH OF THE CRUCIFIXION .... " 8 "
CHURCH OF THE HOLY COMMUNION .... " 6 " and 6 "
Saints' Days, a second Service, Lecture and Offertory at 9 A. M.

Calendar for July, and August.

JULY.

9. Third Sunday after Trinity.
16. Fourth Sunday after Trinity.
23. Fifth Sunday after Trinity.
25. St. James the Apostle.
30. Sixth Sunday after Trinity.

AUGUST.

6. Seventh Sunday after Trinity.
13. Eighth Sunday after Trinity.
20. Ninth Sunday after Trinity.
24. St. Bartholomew the Apostle.
27. Tenth Sunday after Trinity.

Poetry.

For the Churchman.

THE DAYS OF SIN.

OH mournful, mournful time!
I prayed: but sin was there:
Sin stole upon my prayer,
And made my prayer a crime!

I prayed, and prayed again:
But sin was in it still!
It throttled my weak will!
I struggled—but in vain.

I burned by day and night.
I feared that fire of sin—
Its covering seemed so thin,
'T would show to others' sight!

My daily work I did—
I talked of Heaven and Hell,
Full often, and full well—
But ah! what wo I hid!

It seemed as if my fate
Were up: in Satan's mesh—
A damned soul in flesh—
I lived beyond my date.

Christ's life in me was lost!
Where was the promise now,
Sealed to me when my brow
In His bless'd sign was cross'd?

I strove to flee from me;
Always it was the same;
Hell was where'er I came;
God's wrath I could not flee.

Such life I lothed to keep,
But could I dare to die?
Heaven's walls so hopeless high,
And Hell a soundless deep?

My heart aye told me well
I gave myself away,
To be the Devil's prey—
By my own hand I fell.

I struggled once for all;
God's altar—there I prayed;
And bitter cry I made,
Behind my closet wall.

A change began to be!
I felt the Breath of Life!
For Heaven and Hell was strife:
I struggled, and was free!

Ah! now the strife was done,
I sought the Flesh and Blood:
I ate Salvation's food;
My soul to Christ was won.

NEWARK, 1848. R. T. S. L.

Selected Matter.

From Sermons preached during the season from Advent to Whitsuntide, by Rev. E. B. Pusey, D. D.

INCREASED COMMUNIONS.

"*Let a man examine himself, and so let him eat of that Bread, and drink of that cup.*"—Corinthians xi. 28.

Concluded.

It is a real fear, lest we injure ourselves in our every approach to God. We cannot have been more immediately in God's Presence, and be what we were before. Every time we kneel before Him in Prayer, in our private devotions, in the service of the week, on the Lord's Day, every time we enter this Holy Place, much more on each occasion that we partake of His Body and Blood, we become other than we were before. As we were there, careless or earnest; reverent or irreverent; fixed in heart even amid distraction, or giving ourselves to lukewarmness; penitent or impenitent; we arose with a blessing, or the further from God and the more "nigh unto cursing." We cannot escape. People only increase their own difficulty by infrequency. The more infrequent people's devotions, the more irreverent are they. For their very infrequency is an irreverence, and deprives them of God's Blessing. If we are cleansing our hearts diligently, He will make the mansion of our souls fit for His reception at all times. If men will not part with their sins, they are never fit for His Presence, here or in Heaven.

It is not then to keep us back from approaching to God that these fears are placed within us. "We are not come unto the mountain which might be touched, and which burned with fire," and of which God charged, "set bounds about the mount and sanctify it; charge the people lest they break through unto the Lord to gaze, and many of them perish." Our privilege, although on that account the more awful, is that we *must* draw near, *lest* we perish. God putteth not these fears into the heart of any, to keep them away from Him, our True Life; but that we may so approach Him, that we "may have Life, and have it more abundantly." He gives us fear before we approach Him, that, approaching Him "in reverence and Godly Fear," we may be before Him without fear; since when we fear, He will say to us, "Fear not."

Of ourselves, we have indeed all cause to fear. "Wo is me!" saith the Prophet Isaiah, "for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts." And we look not only to behold Him, but to receive Him; not to receive Him only, but that He should dwell in us; our spirit united with His Spirit; our bodies hallowed by His Presence, His dwelling-place; we ourselves "members of His Body, of His Flesh, and of His Bones." Well, then, might we shrink back with awe, and fear, and amazement at ourselves, that we, such as too many of us know ourselves to be, or to have been, should receive Him in the ruined and desolate mansion of our souls. Well might we fear to think of His dwelling there, amid what company! of thoughts of self, or worldliness, or pride, or vanity, or fretfulness, or all the leprous and defiled brood, entailed by former sin. Well might we fear, but that He will be present, not as a Judge, but as a Redeemer; not to condemn, but to save; not to visit our offences, but to cleanse us from them. He cometh to us, Himself our Physician to heal; a Fountain to cleanse; Light in our blindness; Riches in our poverty; a Robe to hide our nakedness and shame; Himself Forgiveness, and Reconciliation, and Sanctification, and Redemption; Himself the Salvation our eyes wait for; Himself undefiled by our pollutions, and, (as once when with us in the Flesh,) cleansing them by His Touch; not partaking of our decay, but "restoring our waste places," that He may dwell there, and by Indwelling, restore them.

We need then have no fear, save that we should lose our fear. For where there is fear, there is watchfulness, and humble approach, and earnest caution; and where these are, there is God's Favour, Who "despiseth not a broken and contrite heart." And this fear and reverent awe will, if we be watchful, increase with increasing devotion and more frequent Communions. For the more any know God, the more they must stand in awe of Him. The nearer and more habitually any approach Him, the more will He be present with them, with His Gifts, as well of Love as of "Holy Fear."

Yet although more frequent Communions and more frequent prayer, would, rightly used, and through the Grace of God, produce increased reverence and devotion, and all other fruits of God's Presence and Indwelling Spirit, it is not to be concealed that, unless the heart be firmly fixed and bent on God, there is risk in both, lest "what should have been for our wealth, be unto us an occasion of falling." All through life we have reason to fear, lest we lose our first fervour, and our service become languid and formal. The danger is not more imminent on more frequent service. It attends all. At first, we are mostly awed from without. However little any may know of the reality of God's Presence in this House of Prayer, or that our Lord is indeed in the midst of us, more truly and fully present than we ourselves are, or however poor the thoughts of the best must be of the Ineffable Mystery of the True Presence of His Body and Blood in the Holy Eucharist, it must be some ground of awe, (which all feel,) that this is indeed the House of God, that That is the Sacrament of His Body and Blood. If the whole soul becomes, by God's Transforming Grace, more reverent, this reverence too will deepen with increased Communions and deepening years. And yet we know too well, this is not mostly so. Imperfect as are the prayers of childhood, too many must look back with a sorrowful yearning even to their childish prayers, ere distraction had become a habit, and unbidden thoughts carried away their uncontrolled minds, and the captive mind returns more slowly to recollection of itself and of God, and the very words of prayer lead it off to other thoughts than those of prayer and of God. The very Ministers at God's Altar, little as they can, or wish to, read the heart, cannot but see that there is too often more reverence and devotion among the younger than among the elder of their flock. The first awe from without, unless it deepen into habitual reverence, wears off, and leaves the very surface cold and irreverent.

Nor dare we withhold the truth, that there is an especial danger of unworthy partaking of the Holy Eucharist. Because the full sin and profaneness in the Corinthian Church, and with it their full punishment, do not take place now, we are not therefore secure against some shade of both. *Their* sin was irreverence, whereby they failed to "discern the Lord's Body;" their punishment, that they "ate and drank damnation to themselves." But it is of the very nature of God's Word, that it applies, in endless degrees, to all our varied states; so that we cannot say, that because it reaches us not in its extremest sentence, therefore we wholly escape its condemnation. As the Commandments forbid not only the extremest sins of murder, and adultery, and theft, and covetousness, but each slightest shade of an angry, or impure, or covetous thought, so the failure to "discern the Lord's Body" includes not only open profaneness and the sin of Judas, but every shade of irreverence and negligence, either in preparing to receive It, or of ourselves, when we have received It. And as the offence, so also is the degree of the punishment. Short of that extremest penalty, people even now "meet together, not for the better, but for the worse." Not in the most frequent Communions only or chiefly, but still more often among the rarer Communicants, there have been ever those who, coming without "the Wedding Garment," come to the hurt of their souls. They are ever such as fear it not. In that sad past when the soul was pursuing a wrong end, parting with God Whom she hoped not to part with, because she would not part with vanities which she knew not how fast she held, her bitterest sorrow, when awakened, has often been even rare yet profaned Communions.

Our safety is not in keeping away from our Redeemer, but in drawing near more lowlily, and guarding ourselves more watchfully. *They* incur the risk of offending by not "discerning the Lord's Body" beforehand, who remit in their diligence in preparing their hearts, examine themselves lightly, are not careful to know what evil there is in them, or how it is to be healed, or look for no great benefit, not on account of their own unworthiness, but as though, if worthy, Heaven were not open to them to partake. *They* risk at the time, who labor not to impress their minds with the awfulness of the service whereat they present themselves; who gather not up their minds with all their power for this one thought, Whom they are to receive, and what for themselves or for others they need, and seek not that their unstayedness should be fixed by Him. *They* risk afterwards, who think that when their thanksgiving is finished, and they have been dismissed with the Blessing, their duties are ended, and return to their homes to be the same as before, forgetting, or not carefully cherishing, "what great things God hath done for them;" Who hath come to them; with Whom, if they were found worthy, they were made one, and He with them; Whom they bear about them; who watch not over themselves, lest they defile by any taint of sin what God has so hallowed; who having been strengthened, waste the Talent they have received, and are content to walk as feebly and irresolutely as before; who having been with their Lord, seek not to remain with Him, but enter with as much eagerness as before into the distractions of the things of sense.

Increased Communions do require increased watchfulness, that we "receive not the Grace of God in vain." To what end to seek to be strengthened, if we use not the strength given? to come oftener near our Lord, if not to remain nearer to Him? to seek more frequent cleansing, if not to remain more cleansed? to pray Him again and again to come under our roof, if not to entertain Him reverently, press Him to "abide with us," live in and on His Presence, be with Him, wherever we are, love Him with a more whole heart, Who as He once gave Himself for us, so now so often giveth Himself to us.

Yet be we not dismayed, as though these things were too great for us. We see not at the time what great things God is doing for us. We need not fear, that He will not do for us, more than we dare ask or think. Even amid the extremest sin of the Corinthians, St. Paul gives no other rule than, "let a man examine himself, and so let him eat of that Bread and drink of that Cup." And then Communion was daily! Come we with true, and honest, and humble hearts; and what in us is lacking, He Who gave us what we have, will supply. Be we in earnest with ourselves, and He, our Compassionate Saviour, will have pity upon our infirmities. It is He Who calleth us. Arise we and come to Him. He putteth alike into our hearts, our longings, and our fears; our longings, more and more, week by week, to possess Himself, be made one with Him; our fears, lest, coming unprepared, we miss the blessing we long for, and entail the loss on ourselves. By both He is drawing us to Himself, and knitting us more closely to Him, making us such in whom He can dwell, and dwelling in those whom He has prepared.

It may be that, in the past times of our negligence, He withdrew the Communions from us, and caused them to be infrequent, lest we should injure ourselves. Now He is every where calling men to be His, and those who are His, to be more wholly His. He is calling to new degrees of devotedness, devotion, love; to higher, more self-denying, self-subduing service. He is setting a higher measure of Grace before us, not of mere amiable, benevolent, kindly characters, fulfilling with ease or integrity the ordinary duties of life, and promoting works of charity or religion, as occasion offers. He is teaching us to make Him, in all things, our End; to live the hidden life in Him; to desire nothing in comparison with Him; nothing, if need be, but Him; to make His Cross our badge, our glory, and our stay; His Wounds, our meat and drink; His Will, our only will; His Passion, our defence; His Death, our life; His Resurrection, the Source of our life, our one endless and unfailing Hope. And with these Calls He is vouchsafing to us new strength and life, to carry us, by His Indwelling, All-empowering Might, to the end of our being, our hopes, our fears, our sufferings, our disappointments, the faintnesses of our heart, the fadings of earth's brightest joys, even to the Mount of God, there not to hear of Him only "with the hearing of the ear," in "the still small Voice," but, with Unveiled Face, for ever to behold, for ever adore, for ever love, Himself.

Faint we not that we cannot realize all this at once. He ever leadeth His by "paths that we know not." Only now that He calleth us, follow we Him." "Commit" we "our ways unto Him." Take we the first step He biddeth us, and He will go before us, and we shall "hear His Voice and follow Him." By these increased Gifts, He calleth you to increased, more watchful service, more devoted love, brighter rewards in bliss.

Fear not, lest ye should not be able to persevere. The Gift we seek, if we seek It earnestly, will Itself bind us fast with the sure cords of love, and uplift our hearts, and knit them unto Him. It is "Life." What then should frequent Communion be, but manifold, multiplied Life? Fear we not that His Bounty is exhaustible, His Fulness cloying, His Love bounded. It was only to faithless hearts that the Manna seemed "light bread." We come to Him, "in Whom are hid all the treasures of wisdom and knowledge," in Whom "dwelleth all the Fulness of the Godhead," Whose "Mercies fail not, but are new every morning." Where should be the limits of His love, Who is Infinite? or of His Mercy to us, Who, being God, for our sakes became as we, that we might be as Himself? Have His Mercies been restrained towards us even by our unfaithfulness? and since His Mercy has thus overflowed towards us, amid negligence and sin, how much more when with penitent hearts, we desire to be filled with His Restoring Love! No! His Communication of His Love is bounded only by our capacities, and our capacities by our faithful longings. He is "the Bread of Life" to all, as He upholdeth all in life. Yet as the life of the Archangel is higher than the life of the worm, although both are upheld by Him, so has He, in the stores of His Sacramental Grace, a Fulness of Life and Love, an Ineffable Presence, "Torrents of pleasure," a soul-subduing aweful Nearness, and transporting Union, as different from that, which He bestows at earlier stages, as the Archangel's life from that of us poor defiled worms of earth.

Force not yourselves, yet fear not. If He draw us to this Heavenly Feast, let us follow Him. If He have not yet drawn us, pray we Him that He draw us, and make it Health and Safety to our souls.

The weekly Union with your Lord will become the very Centre, as it is the Fulness of your life. Your life will be spent either in thankfulness for the past, or longing for His coming Gift. And since the more we ask, the more He giveth, Who is "always more ready to give than we to pray," such practices as these have been found useful.

1. While you desire that He, the Source of all Grace and Love, should dwell in your soul, so especially ask at each Communion, that He would give you, with Himself, some special Grace, which you feel you most need, as opposed to "the sin which doth most easily beset you." Pray Him not only for love, or humility, or meekness, (and so as to every other grace,) but that He Himself would, by Himself, conform you to Him. For His Graces are His Own Gifts, through His In-dwelling by His Spirit. Thus, pray that you may be humble as He was "Meek and Lowly of heart;" fervent, as He prayed earnestly, and with His Bloody Sweat for us, in the garden; meek, as He was "led as a lamb to the slaughter," and prayed for His torturers then. And since the soul longs more earnestly, when it is gathered around one object, it is often best to pray for some one grace. Desire this with your whole heart. So you will come to Holy Communion, not only with the general hope of receiving Grace and strength, but with the strong desire to be strengthened in this one Grace, wherein ye are now weakest. With this prayer, offer, on your part, by His Grace, to cut off this or that way of acting, wherein your infirmity shows itself, to do firmly this or that which it is now hard to do. Then examine thyself carefully, in the week following, on this one point. Persevere in this, make this thy special examination before each Communion, and by the Grace of God you will gain much, both in earnestness of purpose, and in growth in Grace.

2. Since you desire that your Lord should "dwell in your heart," forget Him not, when ye have received Him. Collect yourself, from time to time, during the day, in His Presence; commune with Him. Pray Him, "Abide with me, Lord." Pray Him to guard thee, within and without, against all which may offend Him, to deepen in thee whatever Grace thou hast asked for. Watch jealously over every thought and member. Remember that your Lord dwelleth in you, and speak, act, and think, as in His Presence. Watch over all the inlets of your senses. Let not the eyes, which He has enlightened, wander after sights of vanity; nor the ears which He has unstopped, be filled with sounds of this world, so that they hear not His still Voice; nor the taste, which has tasted Heavenly Food, be over-anxious about "the things which perish in the using;" nor the tongue, which (as was said of old,) has been "reddened with the Blood of the Lord," speak idle, or vain, or detracting or unloving words; nor the mind, which has been gathered in one in Him, be scattered amid the distractions of this world. We have offered up "ourselves, our souls and bodies," on the Altar of His Cross, as "a reasonable, holy, and living Sacrifice" unto God, to be united with His Atoning Sacrifice, and consumed by the Fire of His Love; see we that a subtle love of the world awake not again in us.

3. Learn, at least gradually, "Spiritual Communion" on other days, when thou mayest not receive Him in His Sacrament. All prayer calls Him into the soul. "When I call upon my God," exclaims a Father, in reverent awe, "I call Him into myself." "Thou callest upon God, when thou callest God into thee. Thou invitest Him in a manner into the mansion of thy heart." But it is a more solemn act consciously to call our Lord into ourselves. For how can we call Him into a heart which has that within it which must offend His Holy Eyes? Yet we call Him Who cannot be defiled, to enter in and cleanse it. We call Him, on Whom this day we call, that "our sinful bodies may be made clean by His Body, and our souls washed through His most Precious Blood;" to abide and "cleanse more and more from our wickedness" us whom He has so cleansed. So shall thy sense of thy need of His Presence, and thy longing be increased: and thou shalt hunger more for that Righteousness, for which thou daily longest. His Presence in thy soul shall become thy "Daily Bread;" and daily "hungering," thou shalt be daily "filled." He shall "enlarge the narrow mansion of thy soul, that He may enter in." Communions in spirit detain Jesus in the soul which He hath visited, and prepare the soul to long for His fuller Presence.

4. For due preparation we need not fear that lawful occupations will not leave us time. Daily Communion was long the privilege of all Christians; still longer of our Western Churches. And yet St. Paul's command, "Let a man examine himself," was obeyed then. Be we only in earnest, or long to be so, and "The Lord will provide." He can make our whole life one preparation for His coming to us, as each day should be for His Final Coming. As the light of day is shed around us, and we are conscious of its presence, and gladdened by it, and yet our eyes behold only the more distinctly all upon which it falls, so may the Sun of our souls be ever present to them, and we rejoice in His Presence, and yet see and do our several duties, not only unhindered by our thoughts of God, but more distinctly, and with readier mind and will. Seek we, amid our daily duties or refreshments, to win our thoughts more to Him, to consecrate to Him the several portions of the day and our larger courses of action, and, as we learn how, each several action. And for more immediate preparation, frequent Communicants, living, as they should, in habitual watchfulness, as they will have a shorter period to review, so having learnt more watchful ways, their souls will lie more open to themselves, and they will learn with less of effort, to exercise more readily a closer search. Their accounts with themselves will be in better order, and so reviewed more easily. Then also win we, if we can, some time for collectedness and retirement, as by earlier rising, or when we may, by stillness and holier reading on the preceding evening, or in its later hours. Above all, do not neglect preparation or thanksgiving on any day, because thou canst not use all the prayers thou wouldest. God does not look on the length of the prayers, but on the desire of the heart. He Who accepts the "cup of cold water given to a disciple in His Name," from those who have no larger gift to offer, will accept brief prayers darted up, out of the midst even of occupation, to Him. He Who accepted "the two mites," looks not at the amount of the gift, but at the store out of which it is given, and the faith and love which offer it. "Lord, have mercy!" from the lips of a drowning man, has been a whole volume of prayer. "I have sinned against the Lord," restored David from his deep fall, to be again "the man after God's Own Heart." "Lord, cleanse me," may gather into one cry of penitence the miseries of a whole life. "O Good Jesu, give me a burning love for Thee," may bring into one ardent longing the love of years. "O Good Jesu, prepare my heart for Thyself," often said, may blend in one, humility, penitence, faith, hope, earnest longing, love. Of time, too, it may be said, "If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of thy little: for so gatherest thou thyself a good reward in the Day of necessity." It has been advised, when Communion is weekly, to make the three first days of the week, thanksgiving; the three last, preparation: or thanksgiving and preparation may be blended into one. For we ask for His Blessed Presence, not as though we had It not; we thank Him for His Gift, not as though we needed not that It be renewed.

5. Joy in our Lord, implies sorrow for what displeases Him; the Remembrance of His Death, suffering and reverent sympathy with Him; the Feast on "the Lamb Who was slain," must be eaten with the "bitter herbs" of repentance for our own sins; before the renewal of Easter-Day, must be the renewed memory of the Passion. A weekly Feast should be entered upon through the lowly portal of a weekly Fast. Use, then, at least some self-denial, as ye may bear it, on the weekly Commemoration of His Passion; and in sight of His Sufferings, seek we to obtain shame, and compunction of heart, and true penitence for our own sins.

Do we this with faithful hearts, and He, Who seeth in secret, will "meet us in the way of righteousness," and guide our steps, and reward openly the work, "which He hath wrought in us." He will make each Lord's Day an Easter-Day to us, in which our Risen Lord will appear to us, "talk to us by the way," "open our hearts," and into our opened hearts pour in His Life, and Presence, and Love. He will anew cleanse the defilements which we bewail; fill up the scars our sins have left; repair the decays, which in our forgetfulness or wilfulness we contracted; heal our Infirmities, that in Mercy and Loving-kindness He may crown us. He will make each Lord's Day a herald of that glorious Easter-Morn, when "shadows shall flee away," and night, and time, and sin, and infirmity, and death, shall be no more; when all who are His, shall for ever meet in His Presence, and joy before Him.

Oh what will that Blessed Morn be, when, if "fouud in Him," we shall not behold Him, as now, afar off, but "face to Face," "in His Beauty;" when He Who has tended us all our lives long, called us to His Feet, made us members of His Body; Who bore our sins upon the Cross, bore so long time with our frailties, and wilfulness, and sins, interceded for us, fed us with His Own Body, washed us with His Own Blood, was Himself our hidden Life,—He, our Redeemer, Mediator, Who wept for our sins, and gave us tears to weep our own, Who became Man for our salvation, that He might make us gods,—shall appear to us openly, and call to His Side those who would at last be kept by Him and whom He has kept! Oh! how in the Dawn of that Ineffable Brightness, shall we rejoice, if, when in this life He called us to a nearer Communion with Him, and a more devoted service, and stricter trying of our ways, and more exact obedience, we hearkened to His Call! And yet that Dawn shall be but the opening of an Endless Bliss, which we then shall not yet know; Bliss, which "eye hath not seen, nor ear heard, neither hath entered into the heart of man;" "the Joy of our Lord," the Joy which our Redeeming Lord and God hath in the Unity of the Eternal Godhead, and into which the Joy of our own Lord, His redeemed, shall enter.

O Blessed Jesu! give us grace so to approach Thee here "with reverence and godly fear. Cleanse our hearts to receive Thee, and so dwell in us whom Thou hast cleansed. So pour Thy Love into our hearts, that we may have boldness in the Day of Judgment. May He join us more closely to His Side, that we be never parted from It, but these glimpses of Heaven and unseen Union with Him, be the foretaste and earnest of that Unspeakable Feast, when we, who hunger now, shall be wholly filled, because we shall wholly love.

Communications.

For the Churchman.

A NEW HISTORY OF THE REFORMATION IN ENGLAND.

Mr. Editor.—Again, after the lapse of about two years, we see Mr. Wilson's History of the English Reformation announced, by Mr. Robinson, of Baltimore, as "In Press." I presume, therefore, that the causes which have hitherto delayed its appearance have ceased to operate, and that we may expect it very soon.

It is not, of course, my design to express any opinion of the work before it appears, or to review it in advance. There are some reasons, Mr. Editor, why I should rather prefer not to review a book, from that author's pen, at all. Mr. W. is already somewhat known, as an author, to some of your readers, at least; and with them this new contribution to the Church Literature of our country will be looked for with a degree of interest proportionate to the estimate which they have formed of his ability to devise and execute a work of the kind. But praise, for anybody, is not my fort, and what I never indulge in; and I have too much respect for the author's good sense, to suppose that he would thank any one for exciting expectations which it is possible that his book may not fully meet when it appears.

I have been attracted rather by the description of his design, to take the opportunity to say a few words upon the necessity for such a work in this country, and I may add, in England also.

The work is announced as "*designed to illustrate the Doctrinal Character and the Ecclesiastical Position of the English Church.*"

From this I suppose we are to infer that the author does not design to narrate *all that occurred* in England during the period that elapsed between the commencement of the Reformation and the completion of that event, but rather that he has so arranged his facts as to illustrate the two great—the two worst—and perhaps we may say, the two only important points in that great movement. And we may hope, too, that he will keep in view the wide distinction that there really is between the principles on which that reformation was carried on and those on which the contemporaneous movement on the continent was conducted.

In recalling to one's mind all the histories that have been written on the subject, how far have they all, with the single exception, perhaps, of Collier, come short of, or gone astray from, the design here announced—considered both inclusively and exclusively! that is, *including* all that belongs to that subject, and *excluding* all that does not belong to it, and cannot be treated in the same volume with what really belongs to a History of the Reformation, without distorting the impression that ought to be left on the mind of the reader.

The Ecclesiastical movement was indeed so mixed up with civil and political matters, that it requires more than ordinary skill to treat of them separately, without disadvantage to either. Take, for instance, Strype and Burnett, the two authors best known and most highly esteemed, both by the people at large and by scholars likewise; we see that no attempt was made to separate and keep distinct the two authorities, political and ecclesiastical, civil and religious. This fault is the poison that accompanies what would otherwise be the best work we have on the subject—Bp. Short's History of the Church of England. One is provoked at almost every paragraph, that the man could not for one moment have forgotten that promotion and a Bishopric cometh from the Queen, and that the Queen is pleased with everything that exalts and makes palatable her authority over the Church. Nothing but the very calenture of Erastianism could induce an author so well informed as Bp. Short to say, that "the existence of the Church of England, as a distinct" (n. b. he does not say "*separate*," but "distinct,") "body, and her final separation from Rome, may be dated from the period of the divorce" of Henry from Catharine of Arragon. Why! did not the Church of England exist as a "*distinct body*" before the Reformation? before the Norman conquest? before the Saxon Invasion? And did not "*a separation from Rome*" take place in 1534, when both Houses of Convocation deliberately declared that the Bishop of Rome had no more authority, by divine right, in England, than any other foreign Bishop? or was that separation "*final*," until after the reign of Mary the Papist, and the act of Elizabeth which disqualified adherents to the Papal power from holding any office in her dominions? Or again: if the author of "separation" means the rupture of communion between the Church of England and the Papists, did that take place before the Bull of Pius V., 1569, excommunicating Elizabeth and requiring all who adhered to the Papal supremacy to come out and be separate from the Church of England? No; the Church of England was "a distinct body" from the days of the Apostles, and "the separation" was effected by the Church in Convocations, 1534, and completed by the Bull of Pius V., 1569.

Again; MOSHEIM, the most popular and the best known of our *general* Church Historians, represents the English Church as having been founded at the Reformation, as belonging at first to the *Calvinistic* or *Presbyterian* Communion, "the founder of which was Ulrick Zwingle," and afterwards speaks of the separation of the English Church from the Zuinglian, or Calvinistic Church, as "a lamentable schism" "to the injury both of the Church and Commonwealth of England," occasioned by the refusal on the part of the English Church to give up her Apostolical Ministry, and in fact all that constitutes her ecclesistical character. And "*Richard Bancroft*, afterwards Archbishop of Canterbury," "in the year 1588" "FIRST *ventured* [*!!!*] *publicly* [*!!*] to affirm that Bishops are an order superior to that of Presbyters, not by mere human appointment, but by the will of God." And this, too, in an Edition issued by the Rev. *Henry Soames, Rector of Stapleford*, &c., &c., a beneficed minister of the English Church, "with additions," to adapt the work to the wants and condition of the English Church, and yet not a word of contradiction, explanation, or qualification of these assertions so utterly inconsistent with the Doctrinal Character and Ecclesiastical Position of the English Church.

But to speak for a moment of facts of another class in this connection What real connection has the career of CARDINAL WOLSEY with the Reformation? It is a subject on which the Protestants love to enlarge, chiefly because it is good material for getting up an abhorrence for Popery—which can conveniently be applied to whatever they may choose to brand with that name—much like the theory of the merit of works of supererrogation kept by the Pope to render *meritorious* the object of *his* special favor. It is convenient and saves a deal of trouble, but a scrupulous conscience and a discerning judgment might be a little squeamish about using them. *Wolsey* may be treated and certainly ought to be mentioned as one of the causes which hastened on and augmented the convulsions that attended the Reformation, but as a part of the Reformation proper, he can hardly deserve to be named. And yet how large a space does he occupy in the field of vision from which all of those who have written the more popular and moderate sized histories of the Reformation in England have described that event.

Again: another very prolific and interesting topic is the divorce between Henry VIII. and Catharine of Arragon, and the love adventures of that licentious monarch. Such things are good material for making a history popular—to spice it to the lusts of the age—but what have they in fact to do with what of all else we want most to know, "the Doctrinal Character and Ecclesiastical Position of the English Church?" When the historian has said that Henry's quarrel with the Pope, because he would not grant the divorce which the king sought to obtain, afforded, by the overruling Providence of God, a convenient opportunity for the English Church to throw off the Papal yoke under which they had groaned for several centuries, and which they had long sought an opportunity to break loose from, has he not said about all that the occasion demands, and all that can be said without departing from the unity of his main object? Papists, Erastians, Sectarians, all the enemies of the Church delight to enlarge upon these topics and occupy as much of the reader's attention with these as possible. Should not we take a hint from this fact? Can we explain the phenomenon on any other ground than that their course either misleads the mind, distorts the facts, leaves the impression which the really pertinent facts would make indistinct, or effaces it altogether?

So with the Dissolution of the Monasteries. An important occurrence, undoubtedly, vastly more important to the *present condition* of England, in some respects, than any but a precious few seem to have thought. One can take that subject for a text and most easily excite the feelings of his readers by a horrible tale of the corruptions of those houses, or by an account of the inhuman brutality of Cromwell, [of Essex] and others engaged in this dissolution. But after all of how incomparably less import is it to "the true Doctrinal Character and Ecclesiastical Position of the English Church," than the Revolution of 1534, just before, to many other facts that are not mentioned at all, or but slightly glanced at as it were, *obiter dicta*, by the great mass of writers? It is true the Church acquiesced in the dissolution of the Monasteries while she protested against the sacrilege that was committed upon the property. But she has never condemned or repudiated the principle of houses of retirement from the world for study and devotion to self mortification and prayer. How unjust to represent what she only could not help, as the expression of her deliberate choice and a precedent indicative of her settled principles!

It is to be hoped—and yet it can scarcely be hoped—that Mr. Wilson in his forthcoming work will extricate his subject from all these matters which serve to throw so much confusion, misapprehension, and real ignorance combined with supposed knowledge on this subject. The addition to his title—descriptive of his design—gives a clear intimation that he has insight into the nature of the evils of which we have been speaking.

Again: where is there a historian of the English Reformation that has traced the changes—often small but most significant—in the Prayer Book at each of its revisions from 1548 to 1661, which affect the doctrinal character of the English Church? And yet without a knowledge of these changes the designs and intentions with which they were made—we may safely say, that no one ought to pretend to understand our Book of Common Prayer. Nay, the Rev. Clement M. Buttler—now a *Doctor in Divinity* of the Ohio School—has published a book in which, as I understand, [for I have not read his book] he endeavors to show that at each subsequent revision the changes were all in favor of what are now called "*Evangelical sentiments!*" Is it possible that our Churchmen are so ignorant upon this subject as that a shrewd man, regardful of his reputation for veracity, should venture upon the inculcation of so barefaced a falsehood?

No history of the English Reformation should be considered complete that does not give prominence to the influence of Papal emissaries in disguise in fomenting divisions and in giving shape and prominency to the sects that arose in antagonism to the Church. It is greatly to be desired that some one will soon give us an Edition of NALLSON'S *Foxes and Firebrands*, a most curious and most valuable work for these times. Can't our Rev. Brother Dr. COIT be induced to undertake an Edition with such notes and additions as no one can supply better than himself? The history of English affairs in England and America, from the accession of Elizabeth to our own time, cannot be understood without more attention to such facts as that Book supplies, than has generally been given to them.

The history of the English Episcopate, too, is a point that *in these times* requires more attention than any book that we have seen gives it, unless it be GODWIN'S work *De Presulibus Angliæ*. The Episcopate is the spinal cord upon which the life and energy of the Church as an institution depends. And a fuller and more conspicuous statement of the facts of its history is desirable not so much because there is really any ground to doubt the validity of its succession, or any obscurity in its history, as for the sake of the impression which such an exhibition of facts would leave on the mind of the reader.

Writers and Thinkers will differ in regard to the time or the event with which a History of a Reformation should close. But he that designs to elucidate the true Doctrinal Character and Ecclesiastical Position of the English Church cannot altogether omit an account of the Revolution of 1688, the attempt that was then made to eviscerate the Prayer Book of its Catholic elements, and interweave in their place what are now called "Evangelical sentiments," and the reasons, or rather, I should say the reason—for there seems to have been but one—why that effort failed: namely, a foresight of the inevitable consequence to the *Hanoverians*, or low Churchmen, viz., that it would have completely subverted their Ecclesiastical position and made them a mere sect, though the Establishment and—so far as the law of the land could make them so—no farther—*a* Church—and constituted the Non Jurors as in Scotland—the Catholic Remainder—and though a mere Remnant, yet Catholic—of the Church of Christ in England. This fact Burnet, with great *naivete*, confesses in his History of his own Times. Nor can we so far unlearn what most of us have learnt as to understand the real Doctrinal Character of the English Church, without well considering the influence of the Hanoverian school of Divinity in changing the received meaning of those very Formulas the outward form of which, for the reason just named, they dared not, though they anxiously sought to change.

But above all, and through all, a historian, with the design which Mr. Wilson has announced, should discriminate more fully than any writer on the subject has yet done, not excepting even COLLIER himself, who is *facile princeps* of all that have written upon the subject, between what was done *by the Church* in the legitimate mode of the exercise of her authority, and what was done by the *civil authority* exercising control over the things pertaining unto God.

I suppose, Er. Editor, that I "speak to the condition" of all the most intelligent of our Churchmen when I say that we need a history of the English Reformation written with a view to these points and several others like them. We cannot, of course, say before an examination of his book how far the work now commenced will meet this want. But, for one, I shall wait with no little impatience and anxiety to see it, and know if we are still to be under the necessity of feeling, when asked by our more intelligent laymen, for some satisfactory work on this subject, that there is none within our reach that we can with safety put into their hands. In saying this I do not design to speak disparagingly of several smaller works that we have, as Massingbird's, Blunts, and Spencer's, but of them all, it is true that they are occupied too much with things which, notwithstanding all of their *general* interest have but little bearing on the main points, and omit much, a vast deal of what is indispensible to a right and satisfactory judgment on the great points at issue. They may be more popular—more interesting to the thoughtless and gay—than a book written as I have been suggesting. But there is a far holier object than popularity to be gained, and a class of persons day by day is, we hope becoming more numerous, for whom it is infinitely more important that instruction should be provided, than that amusement should be afforded to the gay and thoughtless.

CONTRIBUTOR.

For the Churchman.

Mr. Editor.—I have not the time, nor yet the turn, for writing articles, however willing I might be to serve the cause of truth and principle, in any and in every way. And nothing but anxiety for a great principle, prompted the few lines from me the other day, upon the subject of the Bishop's Chair, and now induces me to add what is to follow.

It is to be much lamented, when advice is given, through the columns of the Churchman, respecting any points of practice, which is not wise, nor well considered. For weight is attached, by many of its readers, to almost all that it contains. And there has been cause for apprehension, that there might be created, in the minds of those who are not well informed, and who look to others for instruction, a bias, and a taste for such arrangements in our Churches as are not in accordance with good taste, nor with sound principle, nor with the best examples.

I should leave it for men (like Mr. Wills,) whose time and talents, and whose life, have been devoted to the subject, to speak of Architecture, and the furnishing of Churches with *authority*. I only venture now to write in favor of a *principle*, which happens to be connected with *one feature* of a Chancel. *Principles* must be *abiding*. The modes in which they shall be recommended, or preserved, may vary; but, in every age, those forms should be maintained which have the earliest sanction, and may be most adapted, at the present time, to secure the object.

Why, then, a Bishop's Chair in Parish Churches, everywhere, without reference to this country in particular? To which I answer, the Bishop is the Pastor of every congregation, as much as if there were no Priest, or or Deacon, to aid him in his labors; those lower orders being, we may suppose, not yet begotten. He *is* so theoretically, where those orders *do* exist, and should be *practically* so; and hence the Church should be arranged accordingly. If he could be in every Church, on every day, then, surely, he would have his place provided. It ought to be provided as much as if he could be always there; for we know not when the earthly master of the household may come to occupy his place. Is not the Church's theory, that a Bishop is a *shepherd*, going in and out among his people, at *all times*, without notice, as well as at the stated times of visitation? That he should he should follow the example of the Saviour, and of the Apostles, and go about, *incessantly*, among the people of his charge? And would it not be better for the Priest, aud for the people, that he should come at times when not expected, and the house has not been put in special order for his coming, and so observe the ordinary state of things, and counsel both, as the state of things may require? I hope the time will come, when the flocks of our chief Shepherds may be smaller, and be even better kept—when constantly their eyes may wander over every portion of the fold—when almost daily we may hear their voices, and oftentimes receive from them our daily food. And if they shall be, practically so, the Pastors of all the congregations, then every where their *places* must be found. May we not, then, dispense with anything, except the Altar, pertaining to a Chancel, rather than the Bishop's Chair? It appears to me that the Altar and the Bishop's Chair are the only things which are essential!

So far as the Cathedral system prevents this going in and out of Bishops among the people of their charge, it is defective, and by no means to be wished. Not only should the Bishop be accessible to all the *Clergy*, as he is said to be in the Cathedral, but the *people* have an equal interest, and need, for their own souls' sake, the opportunity of hospitality, to hear their Shepherd, and to *know his voice*. And even the Clergy wish, and need, to have his presence in their fields of labor, and the countenance of his example. And the Cathedral system, while it throws this portion of the Bishop's duty on the second and third orders of the ministry, and deprives the people of even the acquaintance of their Bishop, can afford no compensation for the loss. If our Bishops felt, and were allowed to feel, themselves at home in every congregation of their dioceses, they would less desire some specific charge.

Under the circumstances which have been suggested, in the recent article from Boston, where, practically, but one Church existed, the Cathedral system was a necessary thing. But such is not the case with us, nor is the system known among us. And if the effect of the Cathedral system is to confine the presence of the Bishops to one Church alone, I hope it never may be.

But, it is thought we do not need a Bishop's Chair, when he is absent, to remind us of his supremacy, and of the relation which he holds to all the flock, and of the dependence of the Clergy. With defference, I must dissent. It is a melancholy fact, that many of the people, and some among the Clergy, seem to think that they are subject to the Bishop only when he is present; and, in the interim, the people look upon the Presbyter, not as the representative, but as the head. We *need* the Chair, or else the Throne. Why not a Bishop's Chair when it remains unfilled, as well as an Altar when no sacrifice is made? Why not a temporary Altar, brought in upon occasion? If we do not always need these helps, our devotions could be as well conducted, and as fervent, with *no holy place* to which our eyes may be directed. But we never can, without a loss, dispense with the Altar of Sacrifice always before us, nor with the Throne, or with the Chair of the Bishop, who only, by himself, or his agents, can offer it up. The one is the place where the offering is made—the other represents, even vacant, the being, or apostle, divinely appointed, who offers the gift, and stands between us and our God. And we may safely provide a place for the *living agent*, while we reverence the *spot* where the gift is bestowed, and the blessing received.

In *our own* branch of the Church, additional reasons occur. We have no Cathedrals, but the Bishop is required to visit, at least at given intervals, *every part* of his fold. In *every* Church of his Diocese he is bound to *appear*. Then in every Church he should be supplied with a Throne! And if his visits are oftener than the Canon requires, there is still greater reed. For the rubrics, of our Prayer Book, in two of the offices of the Church, speak of the Bishop as in his seat; so that, by the terms of OUR LAW, a seat is demanded; and if there were room for diversity of taste, that taste, which is opposed to the law, surrender to law.

I know that, in England, the Bishop's Chair is mostly confined to Cathedrals, for the reasons that the Bishop is *never seen in the parish!* but this we should deprecate; nor is it allowed by the laws of the Church in our country. If you never desire to see or to know him, then provide the Bishop a seat in the Cathedral alone. If you desire to see, and to hear, and to know, and to love him, then provide him a place everywhere, and, as oft as he can, induce him to fill it. We have a "*furor*," but it is not for practice, so much, as the *principles* of the Church. We have a "*furor*," but not for mediæval examples, but the patterns of an earlier Church. We seek for light before the clouds had arisen—in the pure air of the morning. We go back to the time, before the Altar was thrust to the wall, to prepare the way for the awful theory of the sacrifice which was to follow! There have been purer Churches than the Latin, strictly so called; and God has preserved, in the history of His Church, better models for our imitation! Though ever there, where one is exalted above the heads of the rest, more attention is given to the seats of the inferior Bishops than we give to those whom we confess as the highest?

In conclusion, I cannot but deem the throne of the Bishop, at all times, and most of all, in our own branch of the Church, where the Rubrics demand it, as essential to the furniture of a Church. And, to my own soul, it speaks of his *power* in the Church, and of his love for his children, although, at the moment, his form shall not fill it, as does the Altar, when the voice of the Priest has been hushed, and no incense is seen to be ascending!

Let the Churches have a chair for the Bishop—a throne, if they can afford nothing else but the Altar—a throne for the Bishop, and an Altar, where he can make peace for his children; there is nothing else which is strictly *essential*. If they cannot afford it, let the Priests go without their sedilia—they are but subordinate—they are helps—they are under-keepers, and liable to be transferred—while only the Bishop is permanent! I long for the spread of a *filial spirit*. I long for the growth of humility. I would have the Bishop all-in-all in the Church, short of Him who is "Head over all," and in whom is "the fulness of God."

New York, 1848. SOUTH.

For the Churchman.

When St. Paul spoke, as he was moved by the Holy Ghost, the memorable words, "If Christ be not risen, then is our preaching vain, and your faith is also vain," (a) he taught the Church that view of the cardinal and fundamental importance of the fact and doctrine of our Lord's resurrection which is so beautifully carried out in her course of holy days and seasons, by making the festival commemorative of it, as one of the holiest of her prelates has called it "THE QUEEN OF FESTIVALS," fixing the times, in each year, at which the other great festivals and fasts shall follow, in due order, the anniversary of Christ's nativity.

The fact that "Christ is risen from the dead," is indeed abundantly sufficient to bear all the importance attached to it as one so cardinal and so fundamental, that the preaching of the ministers, and the faith of the members of the Church, are, without it, vain—the former a deception, the latter a delusion. Of course, on the other hand, *that fact* is ground sufficient on which to build entire confidence in the gospel.

That the imparting of life, either originally, or after it has been extinguished by death, is in the power of God alone, will not be denied by those who truly believe in the existence of God. Therefore, in the resurrection from the dead of the Founder of Christianity, we have evidence of divine interposition in His behalf—in other words, of God's approval of His religion. Otherwise, He would not surely have been permitted to rise from the dead,—and more fully establish that religion. Throughout His ministry, He had professed to declare the will of God, to preach a religion dictated by divine wisdom, and to act in virtue of a commission and authority given Him by God Himself. If these were false pretences, He not only preached an untrue religion, but did so under circumstances involving a high degree of impiety and blasphemy: and then also, of course, the abetting of falsehood, impiety, and blasphemy, is laid to the charge of that God, through whom alone Jesus could have risen.

Again: This Jesus whom God raised up from the dead, had incorporated into his teaching such declarations as the following:—"I and My Father are One" (b)—"Believe the works, that ye may know and believe that the Father is in Me, and I in Him" (c)—"He that seeth Me seeth Him that sent Me" (d)—"He that hath seen Me hath seen the Father" (e)—"I am in the Father, and the Father in Me." (f) He foretold His own resurrection as to be effected *by Himself*; thus claiming the peculiar divine prerogative of giving life. "Destroy this temple," ("He spake of His body") "and in three days I WILL RAISE IT UP" (g)—"I lay down My life, that I MIGHT TAKE IT AGAIN: I HAVE POWER TO TAKE IT AGAIN." (h)

In what light would common sense, reason, and religion, lead us to regard such expressions uttered in our hearing by fellow men? What would we think of the minister of religion who should use them? What think we of God, if we suppose that He caused one who, being but a creature of His hands, spake in such wise, to rise from the dead; and thus set His own seal to such pretensions?

How is it possible for a man to place any confidence in history, and yet deny the resurrection of Christ?

How is it possible for one to acknowledge the resurrection of Christ, and yet not be a Christian?

How is it possible for one to make an honest profession of being a Christian, and yet deny the supreme divinity of Jesus? B. T. O.

(a) 1 Corinthians xv. 14.
(b) St. John x. 30.
(c) St. John x. 38.
(d) St. John xii. 45.
(e) St. John xiv. 9.
(f) St. John xiv. 11.
(g) St. John ii. 19, 21,
(h) St. John x. 17, 18,

For the Churchman.

Mr. Editor.—Having made your observations as Editor of the Churchman, on Odd Fellowship, and the reply to it from some of your correspondents, which I cannot but approve, I beg leave to suggest a few hints to you, and such of your readers who feel sympathy for the destitute widow and orphan; and with our Heavenly father's blessing, perhaps it may extend throughout the Episcopal community.

There ought to be a *concentrated fund for widows*, made up by collections from all the Episcopal Churches of this city, *periodically*, out of which each destitute widow, who brings a certificate from the rector of the Parish she is in connection with, should have a monthly, or quarterly allowance. This would be a preferable, and *less expensive* mode to erecting an institution like *that* founded by Isabella Graham, the regulations of which keep the inmates under *restraint*, which makes them *feel* their *obligation*, and sometimes housekeepers appointed over eleemosynary institutions are not so humane and gentle as the situation demands.

I know not when there is an object more pitiable than an aged widow, particularly any who are totally destitute of near connections on whom to lean for support. I have met with some few who have such relative connections, who have been treated with *harshness*, and more like *slaves*, nay *worse!* There are not any objects held up to our notice and compassion in the Holy Scriptures of truth, *more* than the *stranger*, the *widow*, and the orphan!!

A small annuity of from $80 to $100 per annum would make each one comfortable, and would not the blessing of such beings, *increase* the store and happiness of the donors? O yes, mercy enriches him that *gives* and him that *receives!*

There is likewise a manual labor school, founded by the CHURCH, much needed for both sexes, but separate buildings; in such an institution the children may be taught to work, to be industrious, be educated for different pursuits in life, and thus shall the school draw juvenile orphans into the Church, because it must be conducted by an Episcopal clergyman, and none admitted but those whose friends are willing for them so to be brought up, without *interference!* I maintain that children must be *trained*, from the earliest period, to our Church Liturgy, to know in after years how to appreciate it. I have every confidence that the blessing of our Father, who is in Heaven, will be with this undertaking. I have another observation to make: it would not answer for an institution like the above to be subject to divisions on the *present* disputed *points of doctrine*. All must be unity, to succeed;—our Prayer-book, the *articles* of our most Holy religion, as they *now stand*, the sacraments; all these handed down to us by our forefathers, *I believe in*, and consequently am anxious, as a mother, to have them handed down to our children. I believe that the Episcopal Church, so called, is the Church our Saviour bought with his most precious blood, and I believe that the Holy Ghost was with the reformers, and the arrangement of the form, to be used, by the Church!

Like the widow, Judith, I will lay this my cause with humble fasting and prayer, before the God of our Fathers, "for thy power standeth not in multi-"tude, nor thy might in strong men; for Thou art a "God of the afflicted, a Helper of the oppressed, an "Upholder of the weak, a Protector of the forlorn, "a Saviour of them that are without hope. Glory "be to Thee, O Lord, who was, and is, and is to "come!" I do not desire to be known as suggesting this plan for the destitute, but leave it in *your* hands, rev. sir, to take from our Church the reproach of not having made provision for the indigent sick, the orphan, the widow! It is for you to set forth this cause in the pulpit, in your journal. There are many good humane persons in the Church, no doubt, who might, if applied to, relieve; but sickness, threatened starvation,—homeless, through severity of landlord agents, these will not wait for *chance* or *ifs*. We want active benevolence, it is one of the results of a belief in the doctrine set forth by the great Head of the Church, for He has loved us, and given Himself for us, to purchase to Himself a people zealous of good works, to the Cross, an everlasting memento of his love. In view of this, shall we not also love one another? "By this shall all men know that ye are my disciples," saith the ever blessed Son of the Father, "if ye shall have love, one to another." I hope I have not been too prolix, and that the cause I advocate, rev. sir, will be my apology for the liberty I take in addressing you.

I am, Rev. Sir,
Your obedient humble servant,
M. A. R.
Late Member of the Church of the Epiphany,
now attending the Church of Emanuel.

For the Churchman.

Rev. Sir,—In a visit to Greenwood Cemetery, I observed that several Churchmen had taken lots there for their families. Whether they were ignorant of the fact that the Church had a cemetery of her own, or preferred that, I know not; but it suggested the propriety of calling their attention to it at this time.

There are several reasons which, I should suppose, would induce a Churchman to prefer interment in a Church ground. The first, and, to my mind, a sufficient reason, is the Scriptural one, which should incline us, in all things, to give a preference to "the household of faith!" I will mention but one more. Greenwood, from its great popularity, will ever be the resort of mere pleasure-seekers; whose presence always excites feelings not in unison with those with which we should visit the resting-place of our kindred. "Old Trinity," you know, has provided a resting-place for the sons of the Church, not subject to this objection; but distinguished by that solemnity and peaceful quietude, which should mark the place of "the dead in Christ." Do tell your readers to go and see it. And, by the way—I once perpetrated some "lines" which may aid in calling attention to this subject, though they possess no other merit, if still in existence. Let me search my portfolio—Yes, here they are; take them for what they are worth; and do what you please with them.

Yours, in "the faith," D. F.

For the Churchman.

Mr. Editor,—There is, I believe, a Corporation in this Diocese for the relief of *infirm* and *disabled Clergymen*, and one in the Diocese of New-Jersey for the relief of *widows and orphans of deceased Clergymen*. Now sir, let another be chartered for the relief of *sick and distressed Clergymen*;—unite the three in one, and you have a CLERICAL ORDER OF ODD FELLOWS, liable to nearly, if not quite *all* the objections, urged by your correspondents against the INDEPENDENT ORDER OF ODD FELLOWS, except that the last named *permits Laymen* to become members and participate in the benefits of its order.

W. O. S.

THE CHURCHMAN.

New-York, Saturday, July 8, 1848.

The Cambria brought us our usual files of English papers. A number of items selected therefrom, wil be found under our Foreign Intelligence head.

Mr. D'Israeli having questioned Lord Palmerston, in the House of Commons, on the subject of the removal of Mr. Lowe, from the Chaplaincy at Madeira, he was distinctly told by his Lordship that he had recalled him, notwithstanding the Bishop of London's refusal to cancel his license, and had appointed another who had no license from the Bishop!

The head and front of Mr. Lowe's offence, according to the English Churchman, was this:—"He celebrated Divine Service in strict accordance with the Prayer Book, and he preached (*verbatum*) some sermons by Bishop Beveridge. Certain Scotch Presbyterians, led on by her Majesty's Consul, and supported by sundry "Evangelical" clergymen, "got up" an opposition, and although Mr. Lowe was warmly supported and defended by a very large majority of the communicants, and was approved by the Bishop of London, who had licensed him, and had fully investigated the whole business, Lord Palmerston—the Gallio of the Ministry—has presumed to set the judgment, and the license of the Bishop of London at defiance, and has sacrificed a faithful and obedient priest to the ignorance and malignity of a dissenting Cabal."

The Bishop of Chichester, Dr. Gilbert, has consistently kept the ground taken by him, some two or three years since, as a firm supporter of the Clergy who were endeavoring to comply with the injunctions of the Church, with regard to the celebration of Divine Service. He has recently addressed a manly letter to certain members of the Parish of Hurstpierpoint, Sussex, who wished to coerce their clergyman into a violation of his conscience by forcing him to break a distinct law of the Church; and memorialized the Bishop to enjoin him to discontinue the offertory. We will give the documents next week.

The Petition to the Queen from nearly 300 Clergymen, for the restoration of the rightful functions of Convocation, has been forwarded by Lord Lytleton, to whom it was entrusted, to the Secretary of State for the Home Department. Sir George Grey, and an official answer has been returned, stating that it has been laid before her Majesty.

Lord Ashley has called the attention of the House of Commons to the sad condition of a large portion of the juvenile population of London, some 30,000 of whom, he described as forming a distinct class of themselves, in whom lurked the germs of the great bulk of the crime committed in the metropolis. Many of these poor children are educated in the "ragged schools," and his Lordship proposed, that as a reward for good conduct, the Government should take each year a thousand children of both sexes and transport them to Australia, where they could lead honest, sober, useful, and industrious lives. The proposition was received with favor.

After considerable debate the Places of Worship Sites (Scotland) Bill has been read a second time, by 84 to 59.

The annual festival of the charity children took place at St. Paul's, on Thursday, June 8; as usual, the Church was crowded to excess. The number of children assembled on the occasisn was seven thousand, the number of people present about twenty thousand. The sermon was preached by the Lord Bishop of Lichfield, and the service was concluded by "Handel's Hallelujah, chorus," performed by the gentlemen of the choir and the entire body of the children.

The resignation of the Abbe Lacordaire, as a member of the French National Assembly—says the Guardian—has been accounted for in various ways. A motion is about to be brought forward in the Assemby relative to the separation of Church and State as regards the payment of the salaries of the clergy. This announcement has created the greatest dismay among the ecclesiastical functionaries, and a short time ago a meeting was held at the palace of the Archbishop, to determine upon the course to be pursued. The Archbishop had reckoned greatly upon the eloquence and talent of Lacordaire, for the defence of the body to whom he belongs from the ruinous encroachment about to be proposed; but, to his consternation, Lacordaire declared his opinion to be in favor of the separation now under debate, and that, moreover, he could not speak against it in the Chamber, as it was well known that the articles which had first given rise to the measure were from his own pen. His resignation was forthwith insisted upon by his superior, and was accordingly given in and accepted. There has since been a report afloat in the *salons*—I know not is well founded—of the Abbe's approaching return to the world, and of his appearance in his old character of a pleader at the bar.

Lord J. Russell has given notice of a bill soon to be brought forward, for altering the oaths taken on admission of members, so as to abolish all religious qualifications whatever. His Lordship reminds us,—says the Guardian—that he was doubting last year which would be the best way of letting in the Jews, specially or generally; now, finding the special attempt has failed, he is going to try the general one. His answer to Sir R. Inglis on this subject, on Monday, was almost of a piece with the celebrated letter to the Dean of Hereford. Lord John had said that the object of the new bill was to permit all classes "of her Majesty's subjects" to take the oaths without scruple; whereupon Sir R. Inglis asked if his Lordship meant that the oath was so to be framed as to include Mahometans. "When I said all classes of her Majesty's subjects," replied the Premier, "I meant all in this country, and I am not aware of "there being any Mahometans resident here."

The following is the conversation in the House of Commons, on the 5th, to which reference is above made. We take it from the English Churchman.

OATHS OF MEMBERS OF PARLIAMENT.

Sir R. H. INGLIS.—Sir,—On Thursday last a notice of motion was given, which would have been important if it had proceeded from the youngest member of the house—doubly important if it had proceeded from any one in the slightest degree connected with the administration—but pre-eminently important as proceeding from the head of the administration. Observing, Sir, that such notice of motion is entered for this day—a day upon which orders have precedence of motions—observing that Her Majesty's Ministers have not less than fourteen orders of the day on the books for this very day, every one of which must be disposed of before any one notice of motion can be submitted to the consideration of the House, observing that there is no one day in this week on which Her Majesty's Ministers have not pre-occupied the attention of the House by some order of the day, I wish to ask the noble lord who has added this new element of dissention to the discussion of this House, on what day after Whitsuntide he proposes to take the debate—I trust I may add the defeat—on the new Jew Bill; on what day is the House to be called upon to entertain the discussion on the new Jew Bill, or as it is called the new Bill for altering the oaths taken by members of Parliament, discussion and defeat in this case being, I trust, synonymous terms.

Lord JOHN RUSSELL.—Mr. Speaker,—To the questions the honorable gentleman has asked me, I have to reply that I find I cannot introduce the Bill which I proposed to introduce under the notice that I have given, but that it will be necessary to go into Committee of the whole House for the purpose. It is my intention to propose, I think on Tuesday, the 27th inst., that the House should go into Committee of the whole House for the purpose of considering the oaths which are now taken by members of the two Houses of Parliament. I beg to state to the honorable gentleman, if he does not recollect, that the year before last, and I think last year, I stated that I had some doubts whether I should bring in a general Bill with regard to the oaths taken by members of the two Houses of Parliament, or whether I should propose a Bill limited to the relief of members of the Jewish persuasion. The one course I have taken, and although the hon. gentleman thinks I sustained a defeat, I had the support of the majority in this House. (Cheers.) I understand, however, that there are members of the other House of Parliament who have scruples with regard to taking the oaths as they now stand, particularly the oath of supremacy, considering that the Pope has spiritual authority in this realm. I wish to make the oaths more simple, and to enable all Her Majesty's subjects to take those oaths. On Tuesday, the 27th, I shall move that the House resolve itself into a Committee of the whole House upon the subject.

Sir R. H. INGLIS.—May I be permitted, Sir, to ask another question? The noble lord in his answer stated the proposed alteration was to enable all the subjects of Her Majesty to take the oaths. Does the noble lord mean all Mahomedans, all Pagans, all Jews, and all Christians?—(A laugh.)

Lord J. RUSSELL.—I do not think it will enable any other persons to take the oaths but those who are born subjects, or are the naturalized subjects of Her Majesty. I certainly am not aware of there being many Mahomedans or Pagans in this country. (Laughter.)

New Publications.

CÆSAR'S COMMENTARIES, ON THE GALLIC WAR, *with English Notes, &c., &c.*, by REV. J. A. SPENCER, A. M. New York, D. Appleton & Co. 1848. 12mo. 404pp.

By his editions of Arnold's Greek and Latin Books, as well as by his edition of the New Testament in Greek, Mr. Spencer has won for himself an enviable reputation for sound and thorough scholarship, which will suffer no diminution by his recent work now before us. The notes which Mr. Spencer has added, are judiciously selected and arranged, from the best sources, which are indicated in his modest preface. A Latin English Lexicon, and Historical and Geographical Indexes, make the volume a complete manual for the student; which the neat typography and binding will render it a pleasure for him to use. It is most appropriately and beautifully dedicated to that accomplished scholar, the HON. GULIAN C. VERPLANCK, LL.D.

WHAT I SAW IN CALIFORNIA, by EDWIN BRYANT, *late Alcalde of St. Francisco.* New York D. Appleton & Co, 1848. 12mo. 455pp.

In this Journal we have a record of Mr. Bryant's Tour, by the Emigrant Route and South Pass of the Rocky Mountains, across the Continent of North America, the Great Desert Basin, and through California, in the year 1846–47. The author gives his readers a vivid sketch of the country through which he travelled,—its capabilities, scenery, and population; which will prove entertaining and instructive to the general reader, while it will be most useful to those who intend to visit the Pacific Coast. Mr. Bryant was appointed Alcalde, or Chief Magistrate of the District of San Francisco, by Gen. Kearney.

THE SCHOOL FUND PERVERTED, *or a Review of a Discussion occasioned by the Propagation of Sectarianism in Common Schools.* Hartford: H. S. Parsons & Co. 1848, 8 vo. 72p.

We can do no more at present than invite attention to this able Document, which reflects great credit on the author, the Rev. William Watson, Rector of St. Peter's Church, Plymouth, Conn. Mr. W. has given, in his fearless course in this matter, another proof of his love for the Church, and of his determination to use his time and talents in her defence, whenever occasion calls for it. The "Calendar" contains an excellent notice of the Pamphlet which we hope to transfer to our columns.

BISHOP DOANE'S SIXTH TRIENNIAL CHARGE, to the Clergy of the Diocese of New Jersey.

The subject on which the Bishop of New Jersey addressed his Clergy at the late Convention, is CHRIST CRUCIFIED; which is presented to them as *the Hope, the Theme, and the Model* of the Christian Minister. This solemn and weighty topic is thus introduced. We hope to find room hereafter, for further extracts.

"It is an amazing thought, that, while we are taught, in one place of Holy Scripture, that a man's soul is worth far more than the whole world, so much more, that the two admit of no comparison; and, in another place, that the righteous scarcely can be saved, *we* have been set apart, in solemn manner, for the care of other souls, beside our own! So that, our pastoral aim is nothing less than this, nor less than this our load of pastoral care, to save ourselves, and them that hear us! Can any wonder, that considers this, that Luther should confess, that he never went into the pulpit without trembling? Or that St. Chrysostom should doubt, whether any Ruler of the Church might certainly be saved? Or that, even an Apostle, should exclaim, in overwhelmed and overwhelming apprehension, "Who is sufficient for these things?" * * *

Well might we run, and hide ourselves from such a charge, and stop our ears, with all an adder's deafness, to the call, to undertake, or to pursue, it; but that we read, in the same place, of the same Apostle, as his own answer to the yearning outbreak of his awed and agonizing soul: "Not that we are sufficient, of ourselves, to think anything, as of ourselves; but our sufficiency is of God."

To-day, the entrance on a sixth triennial period of my ministry among you, as your Bishop, invites me, by canonical provision, to address you, in A CHARGE. In doing so, it is my desire, dear reverend brethren, to charge myself, through you. Whatever load is laid upon the Pastor's heart, that has to answer for a single flock, is multiplied and aggravated to the Bishop's, who has the care of many Pastors, and of many flocks; who, in a certain sense, is set to save their souls, who are to save themselves, and them that hear them. Who wonders, that St. Ambrose ran away, by night, when he was chosen Bishop of Milan? Who does not wonder, that, "I will not be a Bishop," should not still be the reply, that starts, spontaneous and instinctive, to refuse a call, so far beyond the strength of human hearts? "How weary should I be of this Rochet," says holy Bishop Hall, "if you can show me, that Episcopacy is of any less than Divine Institution." Bear with me, then, dear brethren, while I strive to strengthen my own spirit, for its fearful burden; and, with God's blessing, to establish yours, by the recourse, in which alone St. Paul found strength, to the most precious Cross of Jesus Christ our Lord." "God forbid," he said to the Galatians, "that I should glory, save in the Cross of our Lord Jesus Christ." Whatever Greeks may seek for, or the Jews require, he wrote to the Corinthians, "We preach Christ crucified." And, when he went to Corinth, he tells the Christians there, it was in no dependance upon eloquence or wisdom, but, in the unmoveable determination, "not to know anything," among them, "save Jesus Christ, and Him" as "crucified." CHRIST CRUCIFIED, *the Hope, the Theme, the Model of the Christian Minister*, will be the argument, with which I strive, dear reverend brethren, to re-enforce your spirits, and my own. And, may "the God of peace, Who brought again from the dead our Lord Jesus Christ, the great Shepherd of the Sheep, through the blood of the everlasting covenant, make" us "perfect in every good work, to do His will, working in" us "that which is well pleasing in His sight, through Jesus Christ our Lord, to Whom be glory, forever and ever!"

INDEX TO SUBJECTS, *treated in the Reviews and and other Periodicals, to which no Indexes have been published. New-York,* G. P. Putnam, 155 *Broadway.* 8 *vo. pp.* 154.

The old remark that there are two kinds of learning, one to know a thing, the other to know where to find it, is illustrated by the present useful volume, which was originally prepared for one of the libraries of Yale College, as a supplement to the published indexes of the periodicals. Hence this book is intended especially for libraries, though useful to individuals. An alphabetical list of topics is given, with the volume and page of the periodical in which they are treated. The references are to thirty-five native and foreign journals—to the North American Review since the 26th volume, the Edinburgh since the 50th, the Westminster Review and Blackwood's Magazine throughout. There are few whose studies may not be aided by the work, though we wish it had been entirely independent of the published indexes, and covered the whole ground. The names of authors might be more generally given; indeed something of this is promised should the work reach, as is likely, a second edition.

We acknowledge the receipt of the following PAMPHLETS:

Rev. DR. VINTON'S SERMON before the P. E. Church Missionary Society for Seamen, in New York, preached in Ascension Church, on the First Sunday after Easter.—Rev. THOMAS SCOTT'S Address before two of the Lodges of the Odd-Fellows, in Georgia, entitled CHRISTIAN BENEVOLENCE.—REPORT UPON A PROPOSED SYSTEM OF EDUCATION, for the City of Nashville.—PROCEEDINGS OF THE N. Y. HISTORICAL SOCIETY for June, 1848.—THE LIVING AGE, and THE PLAYMATE, Nos. 11 and 12, from Berford & Co., 2 Astor House.

Spalding and Shepherd, of 189½ Broadway, have sent us No. X, XI, XII, of Rev. R. HOYT'S SKETCHES entitled, THE ANGEL; SUE; AND O'ER THE HILL. They are executed in very beautiful style. These sketches are great favorites, and deservedly, with most readers.

To Messrs. Harper and Brothers we are indebted for SALKELD'S FIRST BOOK IN SPANISH;—and DR. JOSEPH ALDEN'S TALES.

We have also received a copy of our METRICAL PSALMS and HYMNS, printed in raised letters, for the use of the Blind, in a large quarto volume, under the auspices of the Rev. Foster Thayer, whose efforts in behalf of this afflicted portion of the human family are worthy of all commendation.

Foreign Intelligence.

ENGLAND.—*Liverpool.*—An association has just been formed in this town, with the Incumbent of St. Martin's at its head, called the Church Union Society. The object of this Association is to promote the cooperation of Churchmen generally, in all the measures affecting the interests and independence of the Church; especially with reference to the protection of the Church from any aggression on the part of the State, the Increase of the Episcopate, Church Extension, and the revival of Convocation. Measures have been taken by the Association for the diffusion of sound information on all these important subjects, [by establishing a Reading-room; and it is further contemplated to provide various useful pamphlets and other works, which the members of the Association may lend among their friends, and to promote, as much as possible, the private circulation of Church newspapers. Organization is thus in progress, which, under the direction of sanguine and hopeful men, may be a powerful and most efficient instrument of good. Much may be hoped from the formation of similar societies, and their mutual correspondence and combination.—*English Churchman.*

LONDON.—*St. Barnabas College, Pimlico.*—In the early part of the year 1846, the Rev. W. J. E. Bennet, the Incumbent of St. Paul's, Kingsbridge, in whose district the College is situated, laid before his parishioners a scheme for its erection and endowment, which has been very generously responded to by many wealthy families and inhabitants generally, whenever an Offertory has been specially devoted towards raising the necessary funds. The amount already contributed exceeds 14,000*l.*, and the sum of 14,000*l.* is still required to complete the whole of the buildings. The scheme embraces a Church, school-house, and residence for the Clergy.

The school-house was finished and fit for use on St. Barnabas Day, 1847, when the schools were opened; between 500 and 600 children are daily receiving instruction within its walls.

The Parsonage is nearly completed, and is to be ready for the reception of the Clergy in the ensuing autumn. The Church is rapidly progressing, and, in all probability, will be consecrated on St. Barnabas Day, 1849. Twelve orphan girls, and twelve boys, who are to be the choristers of the Church, will be maintained in the College, so soon as funds can be raised to accomplish that end.—25*l.* a year is the sum required to afford each boy or girl the privilege of being trained on such principles as may insure their being fully qualified hereafter to become good schoolmasters, schoolmistresses or missionaries, or to further in any other way the general interests of the Church, in whatever capacity necessity may demand their services. The foundation stone of the Church having been laid, and the schools opened on St. Barnabas Day, 1847, last Monday was fixed upon as the Feast of Dedication, St. Barnabas Day falling this year on Whit Sunday. About 150 of the poor were regaled, with a substantial dinner and tea, in the boys' school-room, which had been tastefully decorated with evergreens, flowers, and flags, and presented a very cheerful and pretty appearance.

The Rev. W. Bennet presided at the dinner, supported by the Marquis of Camden, Earl Brownlow, Lord Clanwilliam, Lord Robert Grosvenor, Lord Castlereagh, and Lord Newry, the Hon. Robert Boyle, and many other noblemen and gentlemen resident in the parish. The Rev. C. Spencer, the Rev. G. Nugee, and the Rev. H. Sandham were present, as were also many ladies who seemed to take great interest in the proceedings, amongst whom were lady Clanwilliam, Lady Diana Boyle, Mrs. Le Blanc, Mrs. Tatton Egerton, &c., &c.

The dinner was really of the good old English substantial character, and seemed to be participated of with the greatest pleasure by this numerous assemblage of the poor resident in the vicinity of the College. The dinner was at one o'clock, the tea at six, and the whole terminated at about eight, when the company gradually withdrew, delighted with the good fare and good feeling which prevailed, and looking forward with delight to a repetition of a day of such true enjoyment to all assembled, whether high, low, rich, or poor.—*English Churchman.*

YORK.—On the Ascension Day, the new Church (St. Cuthbert's), at Senay, near York, was opened for Divine Service;—the new building being on the site of the old it was not thought necessary to consecrate it. At 11 o'clock the noble benefactor, Lord Downe, accompanied by his brother, and a number of the neighbouring Clergy, proceeded from the Rectory to the Church, escorted by a small body of yeomanry, his Lordships tenantry. The Church was already quite filled. After morning Prayer had been said by the Rector, the Venerable Archdeacon Churton preached the Sermon, from the text—"Now Mine eyes shall be open, and Mine ears attent unto the prayer that is made in this place; for now have I chosen and sanctified this house, that My name may be there for ever; and Mine eyes and Mine heart shall be there perpetually."—(2 Chronicles vii. 15, 16)—pointing out the inheritance of this blessing by the Christian Church—the duty and comfort of prayer, especially public prayer, with such a promise—the neglect of this duty, arising partly from a fear of formalism,—the need of a revival among us, together with the means provided by the Church for such a revival, viz., a stricter observance of the feasts and festivals, daily prayer and the Holy Communion. The Venerable Archdeacon earnestly pressed upon both Clergy and Laity a more frequent attendance at the Holy Communion, as the Church revival-feast, as that which took off the attention from self, (the main object in revivals of men's own devising) and fixed it on the crucified Jesus—the only ground of peace here, and of hope hereafter. After the Sermon, the Holy Communion was administered, and the collection at the Offertory appropriated to the Church-building Society.

The old edifice lately taken down was built in what were the "dark ages," the last century, and was one of those buildings whose highest praise is that they are short-lived, having within themselves the seeds of their own decay. The new Church, which is decorated, was built under Mr. Butterfield's directions, and seems every way worthy of that gentleman's fame. It consists of a chancel, nave, and south aisle, with porch; opposite the porch is a very chaste cross, and at the west entrance of the Church-yard is a lych-gate—two objects rarely to be met with in Yorkshire, certainly never together. The spire and lych-gate are roofed with shingle, or oak-tiling. The chancel is separated from the nave by low doors—no screen, no altar-rails; the floor is inlaid with rich encaustic tiles; the altar-cloth of crimson velvet, embroidered, said to be the gift and workmanship of Lady Downe; the Holy vessels, of silver gilt, after the old pattern, as given in the "Instrumenta Ecclesiastica." The tracery-part of the windows is filled with stained-glass, the rest with Powel's quarries. A brass of Archdeacon Magnus (1550) has been carefully relaid. The prayers are said in one of the stalls in the chancel. The pulpit, which is of carved oak, stands at the north-east end of the nave. The seats are low and open; the font and cover are both new, and very beautiful. Close to the Church is an excellent new school and school-house. All the wood-work here and in the Church is of oak from the adjoining estate.

Not the least gratifying was to witness the good will which manifestly existed between the noble benefactor and his tenantry. After luncheon, an address was presented by the Rector from his parishioners to Lord Downe, in which they expressed their warmest thanks for this last, among many instances of his care for them, and begged to present a small subscription of 54*l*., coupled with a wish that it might be spent in the purchase of two bells, in addition to the three he had already provided, as the best mode of recording his kindness, and their gratitude.—Truly may we say the race of the old English gentleman is not extinct.—*English Curchman.*

Archbishop of York.—On Thursday last the Archbishop was thrown from his horse as he was riding up the Birdeage-walk to the House of Lords. His Grace was conveyed to his residence and attended by Sir Benjamin Brodie and Dr. Bright, who bled him, as he had sustained severe contusions on the forehead, and other bruises. The Archbishop is, we understand, going on favorably.—*Guardian.*

St. Martin's-in-the-Fields.—The very Rev. Sir R. H. Dukinfield, Bart., has, deeply to the regret of his parishioners, resigned, from ill health the vicarage of St. Martin's-in-the-Fields. We are pleased, however, in being able to state that the Bishop of London has appointed the Rev. Henry Mackenzie, vicar of Great Yarmouth, to the vacancy thus caused.—*Ib.*

Colored American Clergyman.—The Rev. Eli Stokes, a negro Episcopal clergyman, of America, has received permission from the Bishop of the Diocese to preach in Exeter, in order to raise funds to pay off a debt on his chapel. His appeal is recommended by the Archbishop of Canterbury, the Bishops of London, Ripon, Lichfield, &c., and by several American Bishops.—*Ib.*

New Synagogue.—The foundation stone of a new Synagogue for the "British Jews" (a "liberal" schism for the orthodox Jews) was laid on Monday, June 5, in Margaret Street, Cavendish Square, by Sir Isaac Lyon Goldsmid, after prayers by the Rev. D. W. Marks.

The Vice-Chancellor (Sir L. Shadwell) has decided that Scottish Presbyterians are not entitled to partake of Lady Hewley's charity.

The annual examination of the students at St. Mark's Training School, Chelsea, was held on Friday 8th, and went off very satisfactorily.

The Bishop of Rochester delivered his triennial Charge at Hertford on Tuesday, June 13.

Durham Cathedral.—The *Durham Advertiser* states that some exquisite carving has lately been placed in the Cathedral of that city, consisting of panelled stall fronts with beautiful finials, executed by a local artist.

Ascension Day.—*Parish Bounds.*—Thursday being the Feast of the Ascension, says the *Guardian*, the usual perambulations of parish boundaries took place without any particular incident. Our French neighbors, with all their revolutionary changes, still set us an example in its better observance by closing the Bourse and most of their shops.

Wesleyan Ministers.—*Decrease.*—At the district meeting of the Wesleyan Ministers at Sheffield, last week, (says the *Doncaster Gazette*) it was ascertained that there had been a decrease of members in the district during the past year, of upwards of two hundred and forty.

France.—*National Assembly.*—A committe of the Assembly sits three times a week to discuss questions connected with the religious establishment. The organ of the Church party seem well satisfied with its composition. At a late meeting the Bishop of Orleans suggested that the articles of Napoleon's concordat ought to be assumed as the basis of any changes which it might be found necessary to introduce into relations of Church and State. M. Vivien, the chairman, inquired if the State was to enter into a negotiation with the Church, who should represent the latter? The Bishop of Langas replied the Pope, of course.

Scotland.—*Bishopric of Glasgow.*—At a Special Synod of the Diocese of Glasgow and Galloway, held within St. Mary's Church, Glasgow, on Wednesday, the 7th inst., it was resolved to petition the College of Bishops for an extension of the time allowed to the Presbyters for the election of a Bishop, in the hope that, with additional opportunities for consultation, they might be able to arrive at an entirely unanimous decision.—*Glasgow Constitutional.*

Ireland.—*Bishoprick of Cork.*—The *Oxford Herald* states that the Rev. Dr. Hinds, chaplain to the Archbishop of Dublin, is to be the new Bishop of Cork and Cloyne.

Italy.—The latest advices from Rome, state that nothing new has occurred there; Rome is perfectly tranquil. The elections of the capital and the provinces, as yet known, are very satisfactory. The celebrated Gioberti is there, and is everywhere "feted." The ex-ambassador of Austria, M. Lutzow, and his family, embarked on board the British steamer Locust, at Civitta Vecchia, on the 22d.

The Paris paper, *La Siecle*, has published the following copy of the letter which was written by the Pope to the Emperor of Austria on the breaking out of hostilities in Lombardy. It is considered the more worthy of attention, as it is said that Monsignor Morichini, an ambassador from Rome, had left that city for Vienna, charged by the Pope to negotiate peace on the basis mentioned in this letter.

"TO THE EMPEROR OF AUSTRIA.

"It has been the constant practice of the Holy See to be the herald of the words of peace in the midst of the wars which have watered the soil of Christian countries with blood; and in an address of the 29th of April, in proclaiming that it was repugnant to our paternal heart to declare war, we expressly avowed our earnest desire to contribute to peace. Do not allow it, then, to offend your Majesty if we make an appeal to your piety and religion, exhorting you, wth paternal affection, to withdraw your armies from a war, which, without reconquering to your empire the minds of the Lombards and Venetians, brings in its train an unhappy mass of evils—evils that you yourself must certainly deplore. Let not the generous German nation take offence that we invite it to lay aside its feelings of hatred and to convert into useful relations of friendly neighborhood a rule which would not be either noble or happy, as it could only be maintained by the sword.

"We entertain, then, confidence that a nation so generously proud of its own nationality, will not make it a point of honor to attempt the conquest of the Italian nation by the bloody path that alone can lead to it, but that it will rather deem itself interested in recognizing it for a sister; both are daughters, both so dear to us, each consenting to occupy its own natural territory, where they will lead a life honorable and blessed of the Lord.

"We pray the Dispenser of all Knowledge, and the Author of all Good to inspire your Majesty with wise councils, whilst from the bottom of our heart we give your Majesty, her Majesty the Empress, and the imperial family, our benediction.

"Pius Papa IX."

It is said that Pius IX. had recovered all his popularity, and on the feast of St. Philip Neri the population made a brilliant manifestation in his favor.

The *Gazetta di Roma* states, that in addition to his ambassador to the Emperor of Austria, his Holiness has also sent an extraordinary apostolic delegate to the other belligerents, for the purpose of opening negociations for the termination of the war.

The *Milan Gazette* of the 3d, announces that Gioberti having asked the holy father whether he would go to Milan, to place the iron crown on the head of Charles Albert, the Pope answered, he would gladly do it, if it would be conducive to the peace and the prosperity of Italy.

Domestic Intelligence.

General Theological Seminary, *Examination.*—The Examination of the Students of this Institution commenced on Monday, June 26, and was continued on Tuesday and Wednesday. The Examination was conducted by Professors Turner, Wilson, Moore, Ogilby. and Haight, in their respective departments, in the presence of a Committee of the Board of Trustees, consisting of the Rev. Dr. Mead, (of Connecticut,) the Rev. Messrs. Atkinson, (of Maryland,) Watson, (of Connecticut,) Williams, (of New Jersey,) and Odenheimer, (of Pennsylvania.) The examination was thorough, and the students generally acquitted themselves creditably.

Associate Alumni.—The Alumni met on Tuesday evening, in St. Thomas's Church. The Annual Sermon was preached the same evening by the Rev. Henry L. Storrs, of Yonkers: and the Essay was read the next day, at noon, in the Hall of the Seminary, by the Rev. Edmund Embury, of New York.

Meeting of the Trustees.—The Trustees of the Seminary assembled on Wednesday, at 6 o'clock, P. M., in the Sunday School Room of St. John's Chapel, and adjourned on Thursday, at 2 o'clock, P. M. The Rt. Rev. the Bishops of New Jersey, Western New York, Maryland, Delaware, Massachusetts, Rhode Island, and Pennsylvania, were in attendance. We are most happy to learn that upon the unanimous and earnest desire of the Board, the resignation of the Rev. Professor Wilson, which had been preeented at the opening of the Session, was withdrawn; and that he will continue to discharge the duties of the Chair of Systematic Divinity.

Commencement.—The Commencement was celebrated on Friday. Morning Prayer was said by the Rev. William E. Eigenbrodt; the Rev. Thomas S. Preston reading the Lessons. The Psalter was chanted, antiphonally, by the students. The Rt. Rev. the Bishop of Western New York, said the Ante-communion Service, the Rev. William H. Odenheimer, reading the Epistle. The Senior Class were presented to Bishop DeLancey, to receive the Honors of the Institution, by the Faculty, through the Dean, the Rev. Professor Wilson. After a very earnest and impressive Charge from the Bishop, the following gentlemen received the Diploma of the Seminary, with the Bishop's Blessing:

R. Ralston Cox, A. M., Pennsylvania; T. Stafford Drowne, A. B., New York; Theodore A. Eaton, New York; James F. Le Baron, New York; Andrew Mackie, Jr., A. B., New Jersey; Josiah Phelps, Indiana; Sylvanus Reed, Western New York; Horace Hall Reid, A. M., New York; Robert C. Rogers, A. B., Connecticut; Rufus D. Stearns, A. B., Western New York.

The administration of the Holy Communion followed, in which the Bishop was assisted by the Rev. Messrs. Odenheimer, Clapp, and Loutrel.

After the Commencement Services, the Alumni reassembled, and passed resolutions expressive of their satisfaction at the continuance of the venerable Dr. Wilson in his Professorship, and requesting him to sit for his Portrait, to be placed in the Library of the Seminary.

Gen. Protestant Episcopal Sunday School Union—*Annual Meeting of the Board of Managers.*—Pursuant to notice the Board met on Wednesday afternoon, in the Sunday School Room of St. John's Chapel. The Bishops of New Jersey, Maryland, and Western New York were present. The Annual Report of the Executive Committee was read, and ordered to be published. The following gentlemen were elected the Executive Committee for the ensuing year. The Rev. Drs. Berrian, Henry, and Haight, Rev. Messrs. Pardee, Eigenbrodt, Evans, Southard, and DeKoven, and Messrs. Mitchell, Morgan, Herrick, and Duncan.

New York.—*Episcopal Acts by the Bishop of Western New York, acting by request of the Standing Committee of the Diocese:*

June 24th. In the afternoon, laid corner-stone of the Church of St. John Baptist.

25th. In St. Thomas's Church, in the morning, preached and confirmed thirty-seven persons, including one from St. Bartholomew's Church, New York, and one from Grace Church, Rochester.

June 25th. In All Saints' Church, in the afternoon, preached and confirmed forty persons, including one from the Church of the Nativity; and two in private.

June 27th. In St. Cornelius's Church, Governor's Island, in the afternoon, preached and confirmed nineteen persons; and also confirmed one sick persons in private at Brooklyn—as member of St. Paul's Church, Albany.

June 27th. In St. Mark's Church, Williamsburgh, in the evening, preached and confirmed twenty persons, including four from Immanuel Church, Brooklyn, and one from St. Paul's College.

June 28th. Consecrated St. Saviour's Church, Maspeth, Long Island, and preached and administered the Holy Communion on the occasion.

June 29th. Consecrated Christ Protestant Episcopal Church, New York, and administered the Holy Communion.

June 30th. Presided at the Commencement of the General Theological Seminary in St. John's Church; delivered a Charge, and administered the Holy Communion.

June 30th. At the Church of the Crucifixion, in the evening, preached and confirmed eighteen persons.

July 2d. In Grace Church, New York, held an ordination, in the morning, and admitted Messrs. Theodore Augustus Eaton, Horace Hall Reid, Gurdon Huntington, James Francis Le Baron, Thomas Stafford Drowne, of the Diocese of New York, Josiah Phelps of Indiana, and Sylvanus Reed, and Rufus Doane Stearns, of Western New York, to the Holy Order of Deacons, and the Rev. James Wells Coe, and Rev. Henry Erskine Duncan, to the Holy Order of Priests.

July 2d. In the afternoon, in the Seaman's Church of the Holy Comforter, preached and confirmed nine persons, including one from St. Luke's Church.

Consecration of St. Saviour's Church, Maspeth, L. I.—This Church, recently completed, was consecrated to the service of Almighty God by Bishop DeLancey on Wednesday, the 28th of June. Besides the Bishop and the Rector, the Rev. William Walsh, there were present—the Rev. Drs. J. Brown, of Newburgh, William L. and S. R. Johnson, and the Rev. Messrs. E. M. Johnson, Clapp, Cook, D. V. M. Johnson, Haskins, Shelton, and Loutrel.

The Bishop and the Clergy, habited in surplices, accompanied by the surviving Warden and the Vestrymen of the Parish, moved in procession from the Maspeth Hotel, and entered the Church by the West door.

The Rev. Mr. Clapp read the Request to Consecrate, and after the consecration by the Bishop, the Sentence of Consecration was read by the Rector.

Morning Prayer was then said by the Rev. Dr. S. R. Johnson, of Brooklyn, as far as the Lessons; the Lessons being said by the Rev. S. M. Haskins, of Williamsburg, and the Rev. Dr. W. L. Johnson, of Jamaica, concluding the service.

The Ante-communion was said by the Bishop, the Rev. Dr. Brown reading the Epistle; the Offertory being read by the Rector.

The Bishop also preached the Sermon—consecrated and administered the Holy Eucharist to the clergy, and a part of the lay-communicants, being assisted by the Rector; and the Rev. Dr. Brown and the Rector administering to the remaining communicants.

The ground on which this Church is erected, is the joint-gift of James Maurice and John Van Cott, Esqs., Vestrymen of the Parish. It is but proper, also, to mention that the stained glass of the Triplet Window in the Chancel, and of the Quartre-foil Window over the West door, are the gift of the former gentleman. The silver Communion Service was also a gift from the ladies of his family.

The Nave of this Church will seat conveniently about 250 people, and the sittings are all free.

After the services, the congregation were invited to partake of refreshments provided by the parishioners.

Consecration of Christ Church, New-York.—This Church, which was destroyed by fire last summer, having been rebuilt upon the former site, in Anthony street, near Broadway, was consecrated on Thursday last by the Feast of St. Peter, the Apostle, by the Rt. Rev. Dr. Delancey.

The day was propitious, and the attendance of the clergy numerous, though not so numerous as it would have been, had it not been for the session of the Board of Trustees of the General Theological Seminary, which was then being held. The request to consecrate was read by the Rev. W. E. Eigenbrodt, the sentence of Consecration by the Minister of the Parish, the Rev. N. De Koven. Morning Prayer was said as far as the first lesson by Rev. Dr. Schroeder, the first lesson was read by Rev. S. M. Watkins, the second lesson by Rev. C. Clapp, the remainder of the Morning Prayer was said by Rev. S. R. Johnson, D. D. The Offertory was read by Rev. R. Cox, the Epistle by Rev. C. S. Henry, D. D., and the Gospel by Rev. Dr. Taylor. The Sermon was preached by Rev. F. Vinton.

A large number of clergy, and many of the laity joined with the Bishop in the reception of the Holy Communion. Besides the clergy already mentioned as officiating in the service, there were present Rev. Messrs. C. Jones, D. V. M. Johnson, Diller, Duffie, Weston, Magee, Harison, Preston, B. Evans, W. C. Munroe, Mines, Leonard and Loutrell.

Much interest, of course, was felt in the Consecration of this Church from its connection with the venerable and respected Dr. Lyell, whose desire it was to see this Church rebuilt, but which was denied him by a wise and overruling Providence. The building is commodious, and is an improvement on the edifice which formerly stood on the present site.

The clergy in attendance were habited in surplices.

Ordination.—In Grace Church, New-York, on the second Tuesday after Trinity, July 2d., the Rt. Rev. Dr. Delancey admitted the Rev. James W. Coe, and the Rev. Henry E. Duncan, Deacons, to the Holy Order of Priests, and T. Stafford Drowne, Theodore A. Eaton, James F. Le Baron, Horace Hall Reid and Gurdon Huntington, of the Diocese of New-York; Sylvanus Reed, and Rufus D. Stearns of the Diocese of Western New-York; and Josiah Phelps of the Diocese of Indiana, to the Holy Order of Deacons. Morning Prayer was said by the Rev. John W. Clark of Palmyra, W. N. Y., and the Sermon preached by the Rev. V. Van Ingen, D. D., of Rochester. The candidates for the Priesthood were presented by the Rev. Dr. Taylor, and those for the Diaconate by the Rev. Mr. Clark, except Mr. Eaton, who was presented by his aged and venerable father, the Rev. Asa Eaton, D. D., of Boston.

Confirmations.—Friday June 30.—In the Church of the Crucifixion, New-York, Bishop Delancey confirmed 18 persons.

Second Sunday after Trinity.—July 2d, P. M.—In the Floating Chapel of the Holy Comforter, he confirmed nine persons, including one from St. Luke's Church.

Western New York.—*Corner-stone at Clayville.*—The Corner-stone of a new Church edifice in this village was laid on Wednesday, 21st June.

The day was fine, and the sun, just so much obscured as to render the services perfectly interesting in the open air, on a platform where a temporary desk had been erected. Evening prayer was read by the Rev. Mr. Hull, of New Berlin, assisted in the Lessons by the Rev. A. P. Smith, of Camden. The Bishop preached to an audience of more than 2,000, some said 3,000, and was easily heard by the whole concourse. At the close of this service a procession was formed consisting of the Bishop and the Clergy present, in their gowns; which moved to the site of the contemplated edifice, where the corner-stone was laid by the Bishop, with the usual solemnities, according to the prescribed order of the Diocesan. An address was delivered by the Rev. Dr. Proal, Rector of Trinity Church, in this city.

Besides the Clergy already named, there were present, the Rev. Messrs. Leeds, Battin, Northrop, Wilson, Perry, Whitcher, Paddock, Matson, and Baker.

The following articles were placed in the box, deposited in the corner-stone, with a copy of the same on parchment:

A Bible, a Prayer Book, Swords's Pocket Almanac for 1848, Church Almanac for 1848, Gospel Messenger of June 16, Churchman of June 17; the three daily papers of Utica, i. e., Gazette, Herald, and Observer; names of the President and Vice President of the United States; Gov. and Lieut. Gov. of the State of New York; name of the Bishop of the Diocese; list of the names of the subscribers in the promotion of this enterprise.

Coins of the United States; names of the Clergy attending the solemnities.

This is one of the most interesting enterprises for good, that we have seen put forward in this vicinity, and we offer our most earnest prayers for the blessing of God, by his Grace through Jesus Christ our Lord, upon all who have put their hands to this noble work.

The corner-stone of a new Church, called St. Mark's, was laid at New Britain, the 19th inst.

The service employed on the occasion, was that set forth by the Bishop of New York.

Bishop DeLancey's Visitation.—On Tuesday afternoon, June 20th, Bishop DeLancey visited Christ Church, Manlius. Prayers were read by the Rev. Jesse Pound, of the Diocese of New York, assisted by the Rev. James R. Davenport of Syracuse. The confirmation preface was read by the Rev. John L. Gay, the Rector of the Parish. The Bishop confirmed thirteen persons, (including one sick person in private,) and preached. Other Clergy present were the Rev. D. Pise of Fayetteville, the Rev. A. Gregory of Rome, the Rev. Mr. Wardwell of Syracuse.—*Gospel Messenger.*

Massachusetts.—*Ordination.*—The Rt. Rev. Bishop Eastburn held an Ordination in St. James's Church, Roxbury, on Monday last, when he admitted to the Holy Order of Priests the Rev. David G. Haskins, of Medford, and Rev. Joseph A. Stone, of Ashfield. Morning Prayer was read by the Rev. Mr. Wolcott. The sermon was preached by the Bishop. The Rev. Mr. Babcock, of Dedham, presented the Candidates. The Rev. Dr. Wayland, Rev. Dr. Shepherd, and the Rev. Messrs. Robinson and Scott united with the Bishop in the laying on of hands. The Holy Communion was administered by the Bishop, assisted by the Rev. Mr. Wolcott.

Standing Committee.—The Standing Committee of this Diocese was duly organized on the 24th inst., by the election of the Rev. George M. Randall, President, and E. S. Rand, Jr., Esq., Secretary.

The Rev. David G. Haskins was recommended to the Bishop to be admitted to the Holy Order of Priests.—*Christian Witness.*

Connecticut.—*Laying of a Corner-stone.*—In the afternoon of the 20th inst., pursuant to public notice, the corner-stone of a new Church edifice by the name of Trinity Church, to be erected in the village of (Nichols' Farms,) Trumbull, was laid with appropriate solemnities. This is a new parish, whose organization took place only a few months since, and it is hoped, with favorable prospects of success.

On this interesting occasion there were present of the Clergy, the Revs. G. S. Coit, D. G. Tomlinson, H. Olmsted, and J. Scott; and of the people, as large a number as could reasonably be expected on account of the succession of showers during the afternoon.

The corner-stone was laid by the Rev. Mr. Coit, who also delivered the Address, (which was very excellent, and perfectly well suited in every thought and in the happiest allusion and illustration, to the event.) The contents of the leaden box, which was enclosed in the corner-stone, were as follows: The Holy Bible, the Book of Common Prayer, the Journal of the Convention of the Diocese for 1847, the Canons of the Church, the Church Almanac for 1848, the Calendar, the Republican Standard, and the Bridgeport Farmer.

The prescribed form for such a service which was used, was that of the late Bishop Griswold. The introductory sentences and the preface were read by the Rev. Mr. Tomlinson. The collects preceding the laying of the stone were read by the Rev. Mr. Olmsted, who also read over the names of the deposites which were made in the stone. Then followed the singing, by the congregation, of the 100th Psalm of David, with the Gloria Patri, in the tune of Old Hundred. The rest of the service was performed by the Rev. Mr. Scott. May that holy and most merciful One, who has laid "in Sion a Chief Corner Stone, elect, precious," the Church's great Head, as well as Foundation, bless the good work, and crown its completion with the gifts of His grace and love.—*Calendar.*

New Jersey.—The Bishop of New Jersey laid the Corner-stone of St. John's Church, at West Hoboken, on the afternoon of Thursday, the 29th of June. The procession formed at the house of Mr. Sinclair, (the liberal gentleman by whom the site is given.) It consisted of the lay members of the parish, and representatives of the several other parishes in the vicinity, and, besides the Bishop, of the following clergymen—the Rev. Dr. Barry, A. C. Patterson, A. M. Loutrel, R. F. Burnham, and E. F. Edwards, (the Rector of the parish,) of the Diocese of New Jersey; the Rev. Dr. Boyd of the Diocese of Pennsylvania; the Rev. Dr. Wainwright, J. Pound, R. Cox, William Walton, S. M. Haskins, and C. Clapp of the Diocese of New York; and the Rev. Mr. Hudson of the Province of New Brunswick. On reaching the spot chosen for the purpose, the Bishop used the printed form common on such occasions, and delivered an admirable address, in which he directed the attention of his hearers to the fact that the act in which they were participating must remind them of Jesus Christ as the Great Corner Stone of the Church Universal. He dwelt beautifully upon this relation of the Saviour to the Gospel and His people, and enforced the necessity of looking alone to Him in every such enterprise as that which was then and there so auspiciously commenced. The Bishop concluded his eloquent address by comparing the laying of the first stone of the intended edifice in faith, with the planting of seed in the soil, and held up reliance upon Divine protection and aid as necessary to bring about the happy consummation when the last little particle shall have been added to the edifice, and it shall be fit to be consecrated for the worship of Almighty God. The address was admirably filled with poetic thoughts and the sentiments of Scripture, and was as encouraging as it was appropriate.

The position to be occupied by the intended building, is perhaps as beautiful as any afforded by the world. It is on an elevated site, commanding a view of the majestic bay of New York, the city, and all the immediately surrounding places; and is at the same time in itself entirely secluded and rural.

We congratulate the excellent and laborious Rector of the parish, and his self-denying co-workers of the laity, on the success which, under the smiles of Providence, has thus far attended their efforts. They have done much, and have already reaped a good reward for their exertions.

The edifice is to be constructed in the Gothic style of architecture, under the direction of Mr. Upjohn. C.

New Jersey—*Laying of Corner-stone*—The Corner-Stone of the Church of the Ascension, Gloucester Point, was laid June 6, at 5 o'clock P. M., by the Rev. J. L. Labagh, who performed the ceremony at the request of the Bishop, who was unable to attend. The Rev. Mr. Harrold of St. John's Church, Berkeley, was present, and assisted in the services. A Bible and Prayer Book, enclosed in a tin box, were deposited in the Stone: after the laying of which—according to the prescribed form—an address was delivered by the Rector, stating the encouraging circumstances under which the enterprise was commenced, and the favorable prospects of the parish.—*Missionary.*

Proceedings of the Standing Committee.—Marcus F. Hyde, A. M., of Burlington College, and Andrew Mackie, A. B., of the General Theological Seminary, were recommended for Deacon's Orders.—*Ibid.*

Maryland.—*Convocation of St. Mary's and Calvert Counties.*—On June 12th, Whit-Monday, the Convocation of St. Mary's and Calvert counties met at St. Paul's Church, Prince Frederick. The appointed preacher being absent, a sermon appropriate to the season was preached by the Rev. Henry Williams, Rector of All Saint's Parish. The services continued for two days. The congregations, though there were many drawbacks in consequence of sickness and deaths in the parish, were large and reverential.

In the intervals of divine service, the Convocation met for deliberation and transaction of business. Present—Rev. Messrs. Claxton, Williams, Hanson, Chew and Lewin. The Rev. Mr. Lewin was chosen Secretary and Treasurer, and the Rev. Francis R. Hanson appointed the preacher at the next Convocation, to be held in All Faith Parish, St. Mary's county, on Wednesday and Thursday, 2d and 3d of August.

An arrangement was entered into by the Rectors of the Parishes in Calvert county, to observe "the Festivals and Fasts of the Church" by holding divine service in one or other of their parishes; and after the reading of "the Holy Gospel," on Sunday, "the minister" of each parish "shall declare unto the people what Holy days or Fasting days are in the week following to be observed," and to notify them where the services are to be held on such days.

The Summer Convocation of the Clergy of Anne Arundel County assembled at Grace Church, Elk Ridge Landing, on Wednesday, June 15th, 11 A. M. Morning Prayer was read by the Rev. Hugh T. Harrison as far as the Creed, the Rev. R. H. Waters reading the remainder. The Bishop read the Ante-Communion service, and the sermon was preached, in the absence of the Rev. J. Morsell, by his alternate, the Rev. C. K. Nelson of Annapolis—text: Acts ii. 42. At 4 P. M., a session was held for the transaction of business; adjourned to assemble at 11 A. M., on Thursday, to be present at the consecration of Grace Church—in which services the clergy in attendance took the different parts. After services, the Convocation adjourned to the house of one of the parishoners, where they partook of the Convocation dinner and held a short session, at which it was resolved that the next Convocation should be held on St. Luke the Evangelist's day, Oct. 18th, at St. John's Church, Queen Caroline parish. The Rev. Henry Asquith was selected to preach the sermon; the Rev. Samuel Ridout, M. D. as his alternate.—*Church Times.*

Illinois.—*Chester.*—The venerable Bishop of Illinois visited St. Mark's Parish, Chester, and laid the corner-stone of the Church on Saturday, (June 10th inst.,) and on Whit-Sunday confirmed eleven persons in the same parish. It was a beautiful day, and the occasion drew out a large congregation. The services were held in the new Presbyterian house of worship, kindly loaned for the time of the Bishop's stay among us. We have reason to believe that much good will grow out of this visit and excellent sermons delivered on the occasion. Our town is rapidly increasing in population. We wish to go on with the Church and complete it as soon as possible,—but we lack from six to eight hundred dollars. Cannot something be raised to help us to finish our house of prayer, which is so much needed to accommodate those who are coming in among us. Our beautiful lot 100 feet front by over 300 feet deep, is paid for, and the corner-stone of *St. Mark's Church* laid, and the stone walls, we trust, will soon begin to rise to view. Will not some of your readers lend us a helping hand?—*Correspondent of The Episcopal Recorder.*

Missouri.—*Clark Mission.*—**St. Louis,** Monday in Whitsun Week, June 12, 1848.—I wrote to you a few days since, and then promised that I would soon write again, and say something of the Governor Clark Mission. I have now just returned from a visit to that Mission, and would redeem the promise.

You are aware, perhaps, that the Clark Mission is situated on 60 acres of land, within a half mile of the town of Palmyra, in Marion county, in this State. The site was given to me by certain citizens of Marion county, for the contemplated mission, and a beautiful site it is. It is 150 miles from the city of St. Louis, and about six from the Mississippi river. My friend Mr. George R. Clark, of St. Louis, had prior to this gift, presented to me 333 acres of land in Montgomery county, in this State, for the Mission, but this site did not please us, and I availed myself of the proposal of the citizens of Marion, while at the same time I hold the gift of Mr. Clark for the benefit of the Mission. Mr. Clark is the son of the earliest Governor of Missouri, and as a token of filial love and missionary gratitude, the Mission took its name "the Governor Clark Mission."

Upon the ground there is a dwelling house, containing five rooms, and other out houses. In addition to this accommodation, we have rented at an expense of $50 a year another house containing as many more rooms, adjoining the lands of the Mission, for we found it impossible to proceed without it. In January last, I appointed the Rev. Wm. B. Corbyn, the Rector of Mission, and on the 14th of February he was able to begin the enterprise. I rejoice greatly that I placed him at the post, for a better selection of a suitable man for the work contemplated, I do not think I could have found in the Church.

You know Nashotah, and the purposes of Nashotah, and therefore I need say nothing further of the purposes of our Mission, than that it is designed to be a younger sister of that excellent mission, Nashotah. Ours is intended to be (what thus far it has proved) a self-supporting mission. We require only the necessary buildings for carrying on our work and then we take care of the work withdemands upon our brethren elsewhere. If they find that the Mission shall deserve their endowments with their prayers, we shall be glad to receive them, for thereby our opportunities of usefulness will be greatly enlarged.

I was in the mission on my late visit, one week. I found there 27 boys under its instruction, 8 of whom are inmates of the house. The cost to the parent who places his boy there, is $125 per annum, while parents unabe to pay this amount pay a less sum, and those unable to pay any sum, have the training of the mission for their child gratuitously. There are now two benificiaries of this kind in the establishment, and applications for young men and boys of each grade are numerous, but with our present limited room we cannot receive them.

As for teaching in the Mission, it is decidedly the most thorough that I have ever seen in any place. We purpose fitting the inmates for "that station of life to which it shall please God to call them," and you may judge of the mode in which we seek to accomplish this, when I tell you of the daily routine at the Mission.

At 8 o'clock A. M., all the students are assembled, and the daily service of the Church is read. After this they enter upon their daily studies, and these are continued (with the intermission of a half hour) till 3 o'clock P.M. They are then employed in works of out-door industry, and the garden and grounds of the mission tell of that industry. At 6 o'clock the Evening service of the Church is read and after this they are employed in out-door work again, or in preparing lessons for the coming morning.—It is delightful in these daily services of our Holy Church, to mark the spirit of our boys, and as their voices mingle in chanting the anthems and appropriate psalms, no choir could awaken more devotional feelings. I do not know that I ever felt the power and loveliness of this part of our Church services, so much as in the mission. The chants of the Church seem to be the life of the boys, and not unfrequently during the hours of out-door work you will hear on the mission grounds the chanting of portions of the psalter. In fact as you approach the Mission, the first sound that you will probaby hear will be the chanting of some song of praise of our Holy Church.

At 9 o'clock P.M., the inmates are again called to the prayers of the house, before retiring. One of the Psalms of David is chanted, and then with the Lord's Prayer an appropriate collect and the Benediction by the Rector, they retire for the night. This last service is strikingly solemn and beautiful.

Thus you have the daily routine, and what may we not hope from such a course discipline in the Church? And yet we are in our infancy, have barely commenced our good work. May God give us grace to carry it on as we should!

I have said that we have constant applications for admission which we are compelled to refuse for want of room. This must not be. The Mission was begun in faith, and in faith we shall prosecute it. God who in his mercy put it into my heart to set forth my purpose, has put it into the hearts of some already to aid in this blessed work. I have faith to believe that he will still reach the hearts of others. A wilderness is around us. Would that all the more highly privileged member of Christ's Holy Church might see it! We will work for Christ's sake, we will trust the good Lord, but we ask for their prayers and their sympathies.

More room I must provide, and "the Chapel of the Disciples" must be built. My boys call for it, and the little village adjoining must have it. Trusting that the good Lord will raise up friends for this Mission, I am forced this season, if possible, to erect the school-room and dormitory. The self-denying Rector, is there, and there he will remain at his post. He works for no reward, except God's blessing on his earnest labors, and that blessing we feel assured he will find. We work by faith, not by sight. Faith is capital of the Mission.

I send this sheet to you because I think you feel an interest in our work, seeing that we are one in the bonds of a Catholic love.

If you see fit you may with these facts before you, speak of the Clark Mission, and let the friends in the East know what our work is, and how we are struggling to accomplish it.

Praying always that God may bless you, and all the brethren everywhere, I am my dear Sir, in haste,

Yours, most affectionately,
C. S. HAWKS.

To the Editor of the Banner of the Cross, Phila.

P. S. I had forgotten to mention that on Sunday, June 4th, in the village of Palmyra I confirmed four persons, one of them an inmate of the Mission.—*Banner of the Cross.*

Mississippi.—*Bishop Otey's Final Visitation.*—May 14. At Christ Church, Jefferson county, the Bishop confirmed seven persons, and instituted the Rector, Rev. David Kerr.

May 18. At St. Mary's Church, Laurel Hill, (Rev. T. S. Savage, Rector,) confirmed four persons.

May 28. At Trinity Church, Natchez, (Rev. Wm. R. Giles, Rector,) baptized ten adults and twenty children, and confirmed twenty-eight persons. The Rector was instituted.

At Christ's Church, Vicksburg, (Rev. S. Patterson, Rector,) confirmed twenty-two persons.

June 1. Preached at Clinton, at 11 o'clock A.M., and at Jackson at 8 o'clock.

June 3. Confirmed at St. Andrews, Jackson six persons.

June 2. At Brandon, the Bishop preached, baptized an adult, and confirmed two.

June 4. At St James', Canton, confirmed three persons.

June 6. At St. Andrews, Kirkwood, (Rev. E. H. Downing, Rector,) confirmed six persons.

June 8. Preached at Lexington.

June 11. Consecrated Trinity Church, Yazoo City, and preached at 11 o'clock. In the afternoon the Rector (Rev. Dr. Camp) baptized six adults, and six children. The Bishop preached, and confirmed nine persons.

It is proper to state that, with two exceptions, all the parishes above-mentioned are *new*; until very recently the Church services had never been heard in their bounds. This fact shows that the Church in Mississippi has everything to encourage her laborers. Eight new parishes were added at the recent Annual convention; and had we men of the true stamp, as many more, perhaps, might be added at our next Convention. In many places of the state, where a number of Church families have settled together, they are anxious to procure a pastor, and are ready and willing to give him a liberal support. Under the good providence of God, our late loved Bishop and his pastors have witnessed the fruits of their labors; and now behold the Church in this State, in peace and prosperity, and blessed with no little strength and energy. Our greatest need now is, a successor to Bishop Otey; one who, like him, will combine fervent piety, fine learning, practical skill, and an unfaltering zeal in the work of his Master. Such a man will find that much of the labor of organizing, enlarging, and edifying a *new* Diocese has already been accomplished—that the Church is upon a sure and good foundation—possessed of a laborious Clergy, and a body of intelligent, zealous and faithful laity, such as is rarely to be met with in any Diocese. With unrelaxed efforts the Church may hope, within a few years, to double its present resources. All things seem propitious.—God has blessed us: and walking in the old path of Evangelic Truth and Apostolic Order, we expect the continuance of his blessing.—*Ib.*

Clerical Changes.

The Rev. N. P. Tillinghast has accepted a call to the Rectorship of St. John's, Georgetown, D. C., and entered upon the duties of the parish.

The Rev. Carter Page has taken letters dimissory from the Diocese of Maryland, to the Rt. Rev. the Bishop of Virginia.

The Rev. Henry H. Bean has taken letters dimissory from the same diocese to the Rt. Rev. the Bishop of Pennsylvania.

The Rev. R. H. Bourne has received and accepted a call to the Rectorship of St. Thomas's Church, Brooklyn, L. I., and requests all letters and papers directed accordingly.

The Rev. Henry Townsend has resigned the Rectorship of the Church of St. John the Evangelist, Stockport, N. Y., and returned to his former cure, the Rectorship of St. James's Church, Westville, Ct. Post office address, New Haven, Ct.

The Rev. Dexter Potter has been received, on letters dimissory from the Diocese of Connecticut, and is the Minister of St. Thomas's Church, Vernon, officiating at Montague.

Notices.

"Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York."

A Stated Monthly Meeting of the Board and Managers of this Society, will be held in the Sunday School room of the Church of the Ascension, on Monday evening next (10th inst.,) at half past 7 o' clock.

Thomas P. Cummings, Rec. Sec'y.

New York, July 8th, 8148.

Obituary.

Mrs. Mary Ann Boardman.

"Precious in the sight of the Lord is the death of his saints."—*Ps.* 116; 15.

This venerable and devoted member of the Church, died at her residence in New Milford, Conn., on Saturday, June 24th, in a good old age, having almost attained her eighty-first year.

During her long pilgrimage, which was a happy exhibition of the power of religion in hallowing the soul, she was indeed a mother in Israel. In the minds of the extensive circle of her mourning kindred and friends, her eminent Gospel graces and exemplary works of faith, and labors of love, have encircled her precious memory with a sacred halo. The summary of her "walk and conversation," as very many rejoice to testify, was "holiness unto the Lord." Clear and distinct views of divine truth, *as taught in God's word, and interpreted by the Church,* enabled her to live, at all times, in a holy atmosphere; and imparted a lively interest to those subjects, which, beyond all others, are calculated to elevate and spiritualize the soul. The brief, but often valuable, intervals between various family occupations, it was her long established habit religiously to improve, by a recurrence, however casual, to some verse or two of Holy Scripture, or some sentences of choice modern reading, thus lightening present cares and duties, while she was hiving choice sweets for the winter of old age. And to this admirable habit may be attributed, in a great measure, the uncommon terseness and practical wisdom of her ordinary conversation, and the sententious golden maxims in her letters to her friends. It was truly her meat and drink, to glorify God, in her body and her spirit, by bringing her peculiarly delicate sensibilities, and remarkable tenderness of conscience, to co-operate with her resolute purpose, in doing all things "as God hath willed and commanded them to be done." Every action of her life, and every word, thought, and feeling, she wished to consecrate by a *Gospel motive.* And they all went up, with her prayers and alms, before God, as precursors and witnesses, to await, to welcome, and to cheer her, at the blessed period of her entrance into the joy of her Lord.

She was called to experience severe domestic trials, having been bereaved of a daughter just budding into womanhood, two sons, also in the prime of life, and a husband, (the late Hon. Elijah Boardman,) a Senator of the United States, suddenly removed from her, in the meridian of his days, and in the midst of his career of influence and usefulness. But in the dark hour of these desolating dispensations, her graces, with a heavenly glory, cheered her night of sorrow, and she beautifully illustrated the influence of Christian resignation. And her charity was in heavenly unison with her faith. The parish at New Milford, where she resided, all the general institutions of the Church, and numerous other institutions for promoting sound religion and true piety, shared, for more than half a century, her liberal, though often secret, largesses. And multitudes of the poor, throughout her neighborhood, whom she systematically benefitted, will rise up at the great day, and call her blessed.

Through the whole course of her painful illness, she continued to exemplify, in a memorable manner, the meekness and humility which were the chief of her characteristic graces. She was in full possession of her faculties of mind, in her old age, and even in her last moments. Conscious of her approaching dissolution, she gathered around her death-bed her devotedly affectionate children, and, with patriarchal composure, having given them and her grand-children her final counsels and her blessing, she gently sighed, and sunk to sleep in Jesus. The smile that lingered on her countenance, was in keeping with her whole life of confidence in faith, comfort, in hope, and perfect charity with the world; and very naturally suggested the thought of her blessedness among departed spirits; so that an unpretending spectator of her silent body, as it was prepared for burial, observed, with honest and eloquent simplicity, "*She looks as if she were well pleased with her new home.*"

Among the souls of those who sleep in the Lord Jesus, she now enjoys a gladdening foretaste of that heavenly bliss, which, at the great day, is to be her portion among His ransomed. Oh, may we, with her, and "all those who are departed in the true faith of His holy name, have our *perfect* consummation and bliss, *both in body and soul,* in His eternal and everlasting glory, through Jesus Christ our Lord. Amen." †

Departed this life at Chazy, on the 20th inst., of consumption, Mrs. B. M. Scott, (wife of Ebenezer A. Scott, Esq., and daughter of Dr. Zina Hitchcock,) deceased, aged 52 years.

It was the privilege of one who sympathizes deeply with a mourning circle of relatives and friends, to have shared the friendship of the estimable lady whose death is noticed above. Her associations in life have given her worth to be cherished beyond the immediate sphere of her neighborhood. An illness, however, of long continuance, removed her from general intercourse with society; but the restraint—if such it was to one who always loved to be known best in the family circle—served to manifest how truly exemplary she was in the relations of wife and mother. In that home, now desolate indeed!—hers will be a sainted image.

Throughout the fatal illness of this deceased lady she manifested a truly Christian composure, patience and resignation; and though life had large claims on her regard, yet she desired meekly to submit herself to that Higher will which "doeth all things well." There were periods during the few weeks that remained to her in this life, which were marked by much suffering. But taking the dispensation in that truly christian temper which interprets the sorest chastisement, "as sent either for trial of our patience for the example of others, and that our faith may be found in the day of the Lord, laudable, glorious, and honorable; or else as sent to correct and amend in us whatsoever doth offend in the eyes of our Heavenly Father," she knew in whom she trusted; and in imitation of her gracious Lord, her soul was satisfied. At length, when it pleased God to grant her deliverance, "the rod and the staff of her Heavenly Shepherd" were with her. "Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—*Plattsburgh Republican, May* 27, 1848.

Married,

On the 27th inst., in St. Paul's Church, Albany, by the Rev. Dr. Kip, John Jones Kane, of Sing Sing, Westchester county, to Mary, youngest daughter of the late Leonard Kip, Esq.

Acknowledgments.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 27th inst:

From St Paul's ch, Troy, Rev R B Van Kleeck, 35; St Cornelius the Centurion, Rev John McVickar, D D, 4 23. Total, 39 23.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, July 5, 1848. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums, since his report of 27th inst:

From Zion ch, Sandy Hill, Rev S B Bostwick, 1 39; John A Merrick, an annual subscriber, 50 cts. Total, 2 89.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, July 5, 1848.

Advertisements.

EDUCATION IN SCOTLAND.—Rev. James Mackay, M.A. of King's College, Aberdeen, having been appointed (during a recent visit to Scotland) colleague and successor to the Dean of Moray, in the pastoral charge of St. John's Chapel, Inverness, intends to sail for London, with his family, in September. The ROYAL ACADEMY, at Inverness, is one of the most complete educational institutions in Scotland: in classics and mathematics, its advantages cannot be supassed. Mr. Mackay offers to take four young gentlemen as pupils, to be trained under his own eye at this celebrated school.

When the students are prepared for the University, they will have an opportunity (if desired) of attending the regular curriculum at King's College, where they may graduate at the close of the fourth session. At the Scottish Universities, the length of each session never exceeds six months.

Mr. Mackay, if requested by parents or guardians, will take an annual tour with his pupils through the principal cities of Great Britain and the Continent, varying the route each year. Mr. M. has resided nearly *seven years* in the United States, and has had long experience as a teacher.

TERMS:
School-boys.—*Five Hundred Dollars* per annum.
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(N.B.—These Terms, payable half-yearly in advance, include boarding, washing, books, stationery, and *all fees* at School or College. Clothing and travelling expenses will, of course, be charged according to the actual amount.)

Application may be made immediately, by letter or otherwise, to

Rev. James Mackay, Rectory, Naugatuck, Conn.

Mr. Mackay takes the liberty of referring to the Bishop of Connecticut; the Right Rev. the Bishop of Maine; Rev. Dr. Jarvis, and Rev Dr. Croswell, of Connecticut; Rev. Dr. Wainwright, of New York; and Rev. Dr. Ducachet, of Philadelphia.

Rectory, Naugatuck, Conn., July 1st, 1848.

WHAT I SAW IN CALIFORNIA.—D. Appleton & Co., publish this week, *What I saw in California:* being the Journal of a Tour of the Emigrant Route, and South Pass of the Rocky Mountains, across the Continent of North America, The great Desert Basin, and through California in 1846-1847.

"All of which I saw and part of which I was."

By Edwin Bryant, late Alcade of St. Francisco.

One handsome volume, 12mo.—price $1.25.

In this work the author has furnished a volume entertaining and instructive to the general reader, and reliable and useful to the traveller and emigrant to the Pacific. He has carefully avoided such embellishments as would tend to impress the reader with a false or incorrect idea of what he saw and describes.

D. A. & CO. HAVE JUST PUBLISHED—

A PILGRIMAGE TO THE HOLY LAND—comprising Recollections, Sketches and Reflections made during a Tour to the East, by Alphonse de la Martina, author of the "History of the Girondists." 2 vols. 12mo.—$1.75.

THE WANDERINGS AND FORTUNES OF SOME GERMAN EMIGRANTS—translated from the German of Frederick Gerstacker. One vol. 12mo.—paper 50 c.—cloth 75 cts.

COLLEGE OF ST. JAMES—The mid-summer examination will begin on Thursday July 20th. The annual Commencement will take place on Thursday July 27th. The Address before the Literary Societies of the College will be delivered at 4 o'clock P.M., on Wednesday July 26th, by the Rev. Smith Pyne of Washington City, D. C.

The attendance of the Clergy and others interested in the Instistitution, are respectfully invited. jy8, 2t

DR. VINTON'S SERMON.—A SERMON Preached at the anniversary of the Protestant Episcopal Missionary Society for Seamen, in the City of New York, on the 1st Sunday after Easter, April 30th, 1848, by Alex. H. Vinton, Rector of St. Paul's Church, Boston.

Just Published by Stanford & Swords, 139 Broadway.

LIFE ASSURANCE. National Loan Fund Life Assurance Company. 26 Cornhill, London, and 71 Wall Street, New-York. Capital, £500,000 sterling, or $2,500,000. (Empowered by Act of Parliament,) 2d Vict.—Royal Assent 27 July, 1838. "A Savings Bank for the Widow and the Orphan." T. Lamie Murray, George Street, Hanover Square, Chairman of the Court of Directors in London.

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The present annual revenue derived from premiums on American Policies is about $100,000.

A new pamphlet containing much original matter illustrative of the benefits of Life Assurance, can be had at the Society's chief office, 71 Wall Street, *gratis.*

J. LEANDER STARR, General Agent.

July 8—3m.

CHURCH TRIMMINGS.—The subscribers keep constantly on hand an assortment of Pulpit Trimmings consisting of Satin and Worsted Damasks, Silk Velvets, and Plusors, with an assortment of Silk Tassels, Fringes, Gimps, and every other article required for Pulpit Trimmings.

Also, furnished to order, Pew Cushions, either in Hair or Moss. Pews stuffed and lined.

CHARLES McAULEY & CO.,
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Feb.27—yly

Poetry.

From the Banner of the Cross.

THE DEATH OF MOSES.

BY THE REV. EDWATD C. JONES.

"And die in the mount whither thou goest up."—*Deuteronomy.*

Go, ascend the green-clad mountain,
Moses, go, and gently die,
Gaze upon Siloam's fountain;
View Judea's purple sky.

On the Jordan's swelling waters,
Fix but once thy fainting sight:
Then amid thy sons and daughters,
Sink to death's oblivious night.

Olive's mount shall pass before thee,
Sharon's Roses fill the air,
But thy God cannot restore thee,
To inhale the fragrance there.

For beside the Rock when standing,
With the rod of fairy might,
In thy feeble name commanding,
Water from the flinty height;—

Then my Servant didst thou grieve me,
Then thy meekness changed to pride,
All thy goodness seemed to leave thee,
Calling forth the chrystal tide.

Fondly had I thought to place thee
In Judea's fruitful dale,
But the earth-clod must encase thee,
And thy loss my people wail.

When thy heart hath ceased its bounding,
And thy sinewy arm is cold—
When thy voice no more is sounding
All thy mighty deeds of old—

Then within a land of Glory,
Brighter, fairer far than this,
Shalt thou chant Redemption's story,
And thy harp be strung to bliss.

Up he went, with staff ascending,
Wondrous visions cheered his eyes,
Angel bands his steps attending,
Leading him to Paradise.

Thus he stood—a Pilgrim hoary—
Waiting meekly but to die,
And dishonor changed to glory,
Time to Immortality.

Miscellaneous.

[From the English Churchman.]

THE NON-NATURAL SENSE OF THE LITURGY.

The Liturgy a Reflection of the Bible; an Address to the Parishioners and Congregation of St. Mary's-in-the-Castle, Hastings; by Thomas Vores, M. A., Perpetual Curate. Hastings, G. Bowman, 1848.

This is one of those extraordinary attempts which persons of a certain school are continually making in order to persuade themselves, and their small knot of admirers, that they can honestly use certain services of our Prayer Book in a sense the exact opposite of that which the words literally convey. We can suppose one of Mr. Vore's congregation, saying to him, "Sir, you tell us, whenever you use the Baptismal Service, that each child which you take in your arms is regenerated, and you tell each child when you teach it the Catechism, that he was made in Baptism 'a member of Christ and a child of God.' Do you mean that they really are so?" "Not at all," Mr. Vore's would say. "Well, then," replies the inquirer, "how can you conscientiously use the Baptismal Service or teach the Catechism, in which Regeneration in Baptism is so plainly set forth?" "Why, to say the truth, there are a great many difficulties surrounding the question. But just wait awhile, as I intend to publish a little book, in which I have no doubt that all will be satisfactorily explained."

Here, then, is the little book. Let us consider its contents: "I must remind you," he says, "at the outset, that when I was ordained a Presbyter, I made the most solemn vow to Almighty God, to teach in accordance with the Holy Scriptures; . . . and it is quite plain that it is my bounden duty not to give you any views of our services, except such as *appear to me* to be in exact accordance with the Word of God. . . . . If any difficulties, not found in Scripture, have been introduced by its framers (*i. e.*, the framers of the Liturgy) then these difficulties may be examined, *explained away*, or their apparent contrarieties reconciled." This is a statement, in Mr. Vores' own words, of his principle of interpretation. First, he puts his own sense on Scripture. Then, when he finds, as of course he must, contradictions to his view of Scripture, in the Church Services—how does he proceed? Does he say, I find that I cannot conscientiously use the Services of the Church in their plain sense, therefore I will not use them at all? No, he says, I will "*explain them away.*" Why, who does not see that on this principle of each man *explaining away* everything that does not agree with *his* view of Scripture, our services may be made to mean anything or everything?

We have no intention of accusing Mr. Vores, or those who think with him, of deliberate fraud and dishonesty. Mr. Vores is very emphatic on the subject of "truthfulness." "In merely human matters," he says, "it would seem to be untruthful and unreal to allow persons to make statements and to use words to which they really had no right; but this difficulty is obviated by a very simple provision. In all prayers there is uniformly the implied supposition that the whole of what is said is true . . . . Scripture teaches that a Liturgy should require that men speak the truth at each time when they pray." Well, at each time when Mr. Vores baptizes a child, he calls on the congregation to pray that it may be regenerated by God's Holy Spirit; and as soon as he has baptized it, he desires them to join with him in thanking God that He "*has* regenerated" it. And yet Mr. Vores believes that only some of the infants which he baptizes are regenerated! Is this "truthfulness?" is this "speaking the truth at each time when they pray?"

In Infant Baptism, Mr. Vores acknowledges that there are many difficulties. Certainly, on the Calvanistic theory, that persons once regenerated must be saved, the Baptismal Service is a difficulty, a paradox, a contradiction from beginning to end. But, setting aside this arbitrary theory, and adhering to the Scriptural truth, that persons may receive the grace of God and afterwards fall away and be lost, the Baptismal Service is plain, lucid, clear, and straightforward throughout. What document would not be full of difficulties, if it were to be interpreted on a principle utterly alien to its whole intention. Take the plain words in their literal meaning and all difficulty vanishes.

"It might appear at first sight," says Mr. Vores, in reference to the declaration of the Baptismal Service, "that the Regeneration of Infants, is absolutely certain, and that in the service for them there is nothing conditional. And this is the view of the celebrated Augustine. He maintained that as Baptism was always effectual, *where there was no obstacle* on the part of the recipient, that the infant, when baptism was duly administered, was absolutely regenerated. But this dictum of Augustine does not appear *to me* Scriptural." Mr. Vores, if he were candid, ought to have said, that the "dictum," as he calls it, of Augustine, is the doctrine of *all* the Fathers of the Primitive Church; the doctrine of Cranmer and the English Reformers; the doctrine of Luther; the doctrine, most emphatically, of the Bishops who, at the Savoy Conference, arranged the Prayer Book as we now have it; and that the contrary doctrine is the "dictum of Calvin" and the modern Puritans who follow in his steps.

The deniers of the grace of Baptism are very fond of quoting 1 Pet. iii. 21—"The like *figure* whereunto even baptism doth also now save us," and declaring that baptism is nothing more than a "figure;" though it is rather singular that a mere "figure" should "save us." But the truth is this, that the word rendered "figure" is, in fact, "antitype" [antitupou.] The salvation of Noah and his family in the Ark, by water, was a type of Baptism. Baptism is the antitype. The Passover was a type of the Atonement. The Atonement is the antitype. You might, therefore, just as well call the Atonement a mere figure, as Baptism.

Another favourite text with controversialists of this sort, quoted also by Mr. Vores, is 1 John iii. 9-10—"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin because he is born of God." This, according to them, then, proves that a great many children cannot be regenerated, because when they grow up, they fall into sin. The same argument would equally prove that no children at all are regenerated in baptism, except those who die in infancy, because all fall, more or less, into sin. Nay, it would prove that no man ever was or could have been regenerated, except on his death-bed; for place the date of regeneration whensoever you will, it is certain that if a man lives, he will still confess that in many things he sins daily.

The whole of Mr. Vores's Address, at least as regards this particular question of the grace of baptism, is made up of texts falsely applied, and private theory made to rule the plain sense of our services. And if the congregation of St. Mary's-in-the-Castle, are convinced by it of their Minister's soundness, all we can say is that their logical faculties are not of a very high order.

From the Evergreen for April.

AN ESCAPE FROM DARKNESS TO LIGHT;

AS DESCRIBED IN EXTRACTS FROM A SERIES OF LETTERS. BY A PLAIN MAN.

It was on a day in the year of our Lord one thousand eight hundred and thirty-eight, that, returning to my study after an absence of about two hours, I found the memorandum of which the following is a copy:

"The undersigned has called three times this afternoon, at the house of the Rev. Mr. C. to inquire whether it would comport with his previous engagements to go, at some convenient time, not long hence, to Stephentown, sixteen miles from this place, preach a lecture, and administer Baptism to four adults—three children of the subscriber, 21, 18 and 14 years of age respectively, and himself. As he is a witness in court, he will be a day or two in town, and will call to-morrow morning, if agreeable, and see Mr. C. or get an answer otherwise.

——————."

The writer of the memorandum was however too much in earnest, too heartily bent on a cherished object, to wait until the time he had appointed. It was but a few minutes after my return that he was again at my door. In hastening to meet him, I beheld a man of plain exterior with many indications of having encountered the exposure incident to a farmer's life. His countenance had upon it the impress of thought and meekness, and his demeanor was such as immediately to prepossess me in his favor. He seemed to be about fifty years of age.

He soon informed me that he had contemplated being baptized for a period of, I think, twelve years; but had allowed timidity and other like obstacles to prevent his taking the important step. For similar reasons he had not until a short time previous, established the custom of having daily morning and evening prayer with his family. He had been convinced of his duty, but lacked the boldness to begin to discharge it. Nevertheless he had instructed his children in all the momentous truths which God had taught him through his holy Word; and they and his wife, in consequence, entirely agreed with him in sentiments, which, though divinely revealed, were not tolerated by another person in his neighborhood.

"Now," said he, and the good man wept as he proceeded, "Now we have family worship, and my children and myself are anxious to be baptized; for God has visited us for our neglect and impelled us to do what he before had convinced us ought to be done, by removing my dear companion to another world. Five weeks ago, and by a sickness of scarcely one week's duration, she was reduced from health to death. I mourn, that, through my neglect, she was not united here to the sacred body of Christ, his own divinely constituted Church; and I am resolved, that, God giving me his grace, I will now take up the cross in the appointed way, and help the remaining members of my family to do the same." "And, indeed, sir," he added, "they want no urging, for they fully partake of my views and feelings."

His manner and his tears affected me as much as did his words. I lost no time in assuring him I would gladly visit him for the purpose he desired; and that if after, I had taken "due care for their examination," in obedience to the rubric of the Church, I found them properly prepared for the Holy sacrament, I should rejoice to admit himself and children to the great privileges conferred by Baptism.

A time was accordingly appointed, and within about a week, a plain country wagon was at my door to convey me to the residence of a mourning, and, as I trusted, pious family.

The conversation of my companion on our way to his home, interested me greatly. I drew from him many particulars of his history, and was gratified as much as I was amazed at the general correctness of his views on doctrinal points and subjects. It was difficult for me to understand how one who had enjoyed so few advantages of education, had always lived in so much seclusion, and been exposed to the constant inculcation of the many opposing errors, could have so accurate and extensive a knowledge of the truth. It was evident he was no common man.

Having arrived at his humble, but hospitable home, I spent much time in a very thorough examination of the faith and intentions of the family. The occasion was truly a remarkable one; and I trust, I was suitably impressed by it.

A whole household—a father, two sons and a daughter, desired to be baptized. Governed by a well-founded, and long-retained conviction of the necessity of the sacrament, and its thoroughly spiritual nature, and now urged on to a full discharge of their duty by the recent loss of a revered wife and mother, they were sitting at my feet in the meekest humility, submitting to a careful investigation of their belief and motives, and earnestly picking up the crumbs of information, which, in making the Apostle's Creed the basis of the examination, I was permitted to dispense.

A brother of the head of the family sat by, and most attentively listened to all that was said. At times he proposed questions which proved him to be a thoughtful man, and desirous of instruction. He was at that time a Baptist. Little did I then think that he would ever be what he afterwards became—one of my attached parishioners, a contrite member of the Church, so intent upon fulfilling all righteousness, as to ask and receive from the Bishop's hands the holy rite of confirmation in the chamber to which disease confined him, and so desirous of all the means of grace as to solicit and enjoy the privilege of partaking on his death bed of the sacred Supper of the Lord.

On the night of my visit, in a Baptist meeting house, and before a Baptist congregation, was offered our inimitable Evening Prayer, and four of such as we hope "shall be saved," were "added to the Church." The Baptism was one of the most pleasing and solemn acts of my life. I used the words of the service, and applied the consecrated water with the full persuasion that the candidates understood at once the nature of the sacrament, and the measure of their duty; and I made upon their foreheads the sign of the cross with the knowledge that it was their chosen emblem of that in which only they meant to glory, and through which alone they looked for salvation.

It was not long before they made part of a large number who knelt around the altar to receive the grace imparted to the faithful penitents who are the subjects of the appointed "*laying on of hands.*" Soon after, with the exception of the younger brother, they partook also of the elements and blessings of the Eucharist.

In the meantime, another relative, a pious and strong-minded sister, being persuaded of the utter want of authority in the religious society to which she was attached, forsook it and followed her meek and exemplary brother into the Church. Like him, she sought admittance through the door of Baptism; and for that and every subsequent step she took in the Christian life, had reasons at once scriptural and convincing. Her conduct adorned her profession; for recognizing the great truth that a principal object of the Gospel is to cause us to substitute God's will for our own, she was content with no description of faith which was not known by its appropriate fruit, *obedience.* Her humility was conspicious. She was truly a childlike inheritor of the kingdom of heaven.

I afterwards made inquiries in the neighborhood respecting him, through whose application for my official services, I had been rendered instrumental in helping to so much that was good. I learned that his life had commanded universal respect. He was known as an upright and able man, and was revered by all who dwelt round about him. He was their umpire when they were in difficulty with each other, and their adviser in all their important movements. He lived "peaceably with all men;" and notwithstanding their opposition to his religious views, every one of his neighbors was his friend.

His story so much interested me, and seemed to promise so much profit to the Church if it could be generally known, that sometime after my acquaintance with him commenced, I asked him to write it out at length, with the expectation that I would use the substance of it in a tract, the compiling of which it had suggested.

About eight months after I had made this request, he began to comply by sending a series of what, all the circumstances being considered, must be esteemed very remarkable letters. When the last one was received, I was convinced that unless I was willing to expand the narrative into a good sized volume, I could not use his manuscript according to my original intention. All he had written was interesting and important. Much could not be left out and do justice to either him or the topics upon which he touched. I therefore determined to give his narrative to the world as nearly in the state in which I received it, as some necessary corrections would allow.

I will not pretend that the task of preparing the production for the press has been a light one. The narrator was unused to writing; there was, therefore, much in his letters which needed alteration. And inasmuch as it seemed to me important that not only should his ideas be carefully preserved, but also, as far as possible, his very language retained, it has at times cost me much study to make the required amendments. The method most frequently adopted has been merely transposition of the members of the sentences. Occasionally, different words had to be substituted; but when this was done, care was always taken to preserve the thought which it was evidently the intention of the writer to convey. I have not desired to make him express himself with elegance. I have altered his langeage only when it seemed necessary to cause him to be understood. I have frequently allowed expressions to remain for which much better words have occurred to me, because I thought any alteration would disturb if not destroy the naturalness of his statement. For the same reason, some redundances have not been removed. In two instances considerable portions have been thrown out because they did not seem necessary to the narrative. In all other respects, I believe I may safely say the reader has before him the substance and almost always the very language of the humble, yet remarkable author.

The facts detailed, are, certainly wonderful. It is not easy, without allowing for the aid and influence of the divine Spirit, to account for the sureness with which the mind of an unnoticed dweller upon a sparsely inhabitated and secluded hill, passed on from the frosty gloom of Atheism, through the various intermediate steps, to the full and meek reception of the great doctrines of the cross as contained in the institution and standards of the Church. We need all his narrative to understand how, without, for a long time, even so much assistance as the Book of Common Prayer, one could so effectually war with the prejudices of education and long cherished disgust, as to find in the Scriptures, views so inimical to the natural heart, as to be unpopular with most of the prevailing religious sects. We need to have ourselves, no small share of the humility which characterized him, to be aware how a meek, patient, and pains-taking search of truth, accompanied with earnest prayer, can make the Bible our guide from the strong ground of error to the fair and fruitful fields of God's ever holy, ever cherished Church.

It is hoped that when we read of the agency of the Prayer Book, after he obtained one, in giving at once, character, endorsement, and stability to the views of this good man, we will not forget to be thankful that we have that unpretending, yet effective guide constantly with us, and, by using it with the proper spirit, may be kept from all heresy and helped to soundness and purity of faith. If it did much for him to whom it was unknown until after he had passed the meridian of his days, may it not do at leaet as much for us to whom it has always been a companion!

It would be pleasant to notice here all the remarkable and instructive things which this simple narrative contains: but if I were to do so I should detain the reader too long from the gratification and profit which await him. Besides, it seems best that the many points in the statement should be presented to the peruser first in the narrator's own good way.

Strong is the belief that God has allowed these letters to be written for the good of many, confident that, through their instrumentality, sooner or later, numbers will be assisted to a clear understanding of much of "the truth as it is in Jesus," and that hence will result no small measure of the "faith which worketh by love," and grateful that I have been allowed the honor of introducing them to the notice of the public, I commend them to the devout consideration of reflecting minds.* R. C.

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* The publication of these Letters will be commenced in the next number.

From The Irish Ecclesiastical Journal.

THE ROCK OF CASHEL.

Almost every person who has cast his eye over any history of Ireland must have felt some degree of interest in the far-famed Rock of Cashel; and those who have visited the spot have generally found themselves well repaid by a view of the venerable ruins, towering proudly over the small town, which owed its trade, and indeed its very existence, to the religious and regal establishments anciently connected with that rock.

It is not surprising, therefore, that a considerable sensation was created throughout Ireland about three months ago, on seeing in the public papers a brief and not very intelligible announcement, that "the Rock of Cashel had fallen!"

To those persons who are totally unacquainted with the locality of Cashel, it may be necessary to state, that the real "Rock" is an elevated, detached mass of stratified limestone, conspicuous for many miles around, more especially in the directions of north and west. The tradition of the neighborhood reports that it was deposited in its present bed by Satan, who had bitten it out of the mountain-range called Sliabh Bloom, in the northern part of the county Tipperary, at a spot where a large gap is still to be seen in the outline of the ridge, which is universally known by the name of "The Devil's Bite." St. Patrick, the tutelar saint of Cashel, observing the fiend flying over him with this heavy mouthful, compelled him to drop it where it now remains, and forthwith consecrated it to pious uses.

It might perhaps be thought rather unfortunate for the credit of this story, that the mountain, from which this "bite" was filched, is not composed of limestone. But that trifling circumstance was overlooked in times when Geology was not so fashionable a study as at present; and surely, whether the change was brought about through the power of the saint, or from the natural heat of the carrier's stomach, it only makes the *miracle* the greater, and adds dignity to the tradition.

Upon this rock have been erected at different periods, 1. A Round Tower, which is still entire. 2. A small, but beautiful, stone-roofed Church, of what is usually called the Norman style of architecture, built in the early part of the twelfth century, by Cormac M'Carthy, King of Desmond, or South Munster, and still familiarly known by the name of "Cormac's Chapel." 3. Occupying the whole space between those two buildings, and, as it were, embracing them, stands the larger church or "Cathedral," which was erected about the year 1169, by Donald O'Brien, King of Limerick. The Round Tower and Cormac's Chapel are built of brown gritstone, which must have been brought from a distance of six or seven miles: the "Cathedral," of pointed architecture, is composed of the limestone of the neighborhood.

There are also upon the Rock the remains of another later building, generally supposed to have been the common Hall of the Vicars Choral; and at a small distance from the church, on the south-west side, stands a curious Cross, formed of gritstone, judged to be coeval with Cormac's Chapel.

The ecclesiastical establishment at Cashel shared the vicissitudes of fortune common to all parts of Ireland, during several centuries, in which the old annalists represent the country as being in an almost perpetual state of warfare. Churches and monasteries were generally considered to be the depositories of valuable property, and therefore became special objects of pillage to the contending parties. The annals of those times are thickly studded with quiet, pithy notices, such as, "the church of ——— was plundered;" "the monstery and Church of ——— were burned."

It is recorded that Cashel underwent *one* of these frequent visitations from a very singular motive. An Earl of Kildare, in the year 1495, set fire to the Cathedral; and coolly gave as his reason and justification, "that *he thought the archbishop was in it* at the time."

Cashel, being likewise a regal residence and important military position, was often exposed to sieges and hostile attacks. The Rock, which in some parts is naturally almost inaccessible, was strongly fortified by art. The walls of the Cathedral were thick and solid; and at its western end, instead of the usual long nave, great western door, and ornamental window, there was built a massive square guard-tower of great height, resembling the fortified castles which are common throughout the country. This contained a large, high, vaulted apartment, having no exterior windows, and a small and strong entrance. Over this vault, and approachable only by stairs within the thickness of the walls, of width barely sufficient to admit a single person, was the chief state room, or hall; and above this were some smaller apartments, with a roof surmounted with battlements and a parapet. A few windows, of various shapes and irregularly placed, gave light to the upper portions of the building.

It is beyond question that this tower was erected for purposes of defence, and probably it was always furnished with a garrison. The latest period at which we have any account of hostilities taking place on this spot is the year 1647, when it was besiged by Lord Inchquin and parliamentary forces, and, after a severe bombardment, was taken by storm. The buildings suffered much damage from the canonade; and after the capture of the place, the victors blew off the roof of the cathedral with their cannon. The western tower, which was directly exposed to Lord Inchquin's battery, was greatly shaken. A large crack, running from top to bottom of the centre of its western face, and which has been distinctly visible during a great number of years, may perhaps have originated in some settlement of the foundation, but probably was much enlarged by injuries received on this occasion.

After the troubles of the Commonwealth had passed, the choir of the cathedral was used for Divine Service, and so continued till the year 1749; when Archbishop Price, being desirous that the parishoners should have a place of worship less exposed to storms of wind and more accessible to the aged and infirm, caused St. John's Church, within the town, to be made Cathedral as well as parochial, and transferred the congregation to that church.

Since that time, "the old Rock" (as it is called by all the people of the neighborhood,) has been left to itself. The Round Tower still stands in its simple dignity, uninjured. Cormac's Chapel has suffered comparatively little damage, except from the lapse of time and some injudicious "adaptations" made while it was garrisoned by troops. But the "Cathedral," having become roofless and exposed to the weather of all seasons, has owed its present condition of tolerable integrity, chiefly, to the solidity of its walls and the goodness of its masonry.

The *debris* of the roof had accumulated to a great height within the church, burying beneath them tombstones, fragments of windows, capitals, corbels, &c., and, being covered with rank waving grass, presented a sad picture of desolation. Some years ago this rubbish was removed; the whole place was cleaned; the level of the original floor was reached; the bases of the four fine pillars supporting on arches the central tower were exposed to view, and the just proportions of the edifice were shown. Some interesting tombstones also were uncovered, but the greater part of them were broken in peices. However, the fragments were carefully collected, and joined together as well as circumstances would admit.

The lower stone-roofed vault in the western tower, having had its few apertures closed, had become a chamber of darkness. Not a soul resided on "the Rock." The memory of their forefathers, who had been slain by Lord Inchquin's troops, was still fresh and festering in the minds of the townspeople, and the spirits of the dead were believed to haunt the scene of their former struggles; in confirmation of which belief, strange noises were reported to be heard at night, and mysterious glimmerings of light were occasionally seen to issue from the deep recesses of the western tower.

About twenty-two years ago, when, in the process of clearing away the accumulation of rubbish which disfigured all parts of the church, I came to remove the heap which lay on the floor of this vault to the depth of several feet, I unconsciously interferred with this traditional tale. Not that I encountered *ghosts*, or any hostility from them; but, concealed under the rubbish, I discovered the remains of a *coiner's forge*, coal, cinders, &c., and have some of the base metal found there in my possession at this day.

Here was a pretty *eclaircissement* of a long-believed legend! Here we had one of the thousand instances, in which superstition is befooled by knavery, and the credulity of the unreflecting masses of our countrymen is traded on by unprincipled adventurers. At the very time when those forgers of base money were encouraging the religious arlarms of the inhabitants of Cashel, they were carrying on their thievish trade uninterrupted; and probably were daily trafficking and cheating those very people with that counterfeit coin.

It had long been observed that the crack in the western tower was widening, and appeared to threaten a serious rupture. At length, on the morning of the 22nd of last February, a violent storm of wind so shook the building, that the tower parted in two from top to bottom, and the southern portion fell to the ground with a terrific crash. The excellence of the mortar which had been used in the building was now shown most conspicuously. The wall fell in large masses, several of which still remain firmly cemented together (as is seen in the fallen tower of Conway in North Wales, and in the ruins of many other ancient castles in Ireland and England.) Many stones were broken in two pices by the shock, each piece remaining firmly imbedded in its mortar. One large mass, ten or twelve feet in lenght, and four or five feet high, which includes part of the parapet, and therefore must have fallen from the greatest height, appears to have glided down without turning over or altering its position, and now stands upright and entire in the churchyard, immediately under the spot which it formerly occupied.

By this accident, the interior of the lower vault, and of the hall above it, is exposed to view from the south. A small, but rather elegant window in the upper part of the building has been destroyed; and the heavy masses of stone, in their descent, overwhelmed the projecting southern porch; which, together with a guard-room over it, has been almost totally demolished.

All this mischief was not done at the same moment. Part of the building fell several hours before the rest, and having thus loosened the general bond of cohesion, prepared the way for a second fall; and many of the adjoining portions now appear to hang together so loosely and imperfectly, that still farther damage may be expected to follow, unless timely means be taken to prevent such a misfortune.

As might naturally have been expected, the most lively interest was excited throughout the neighborhood. Thousands flocked to the spot, as soon as the news of the accident was spread abroad; great sorrow was expressed; tales of all sorts were told; and Prophecies (always abundantly to be had in Ireland, when wanted) were raked up for the occasion. People could not help noticing that the day of this disaster was the day on which *the Revolution in Paris* broke out; and somebody immediately rocollected an ancient prophecy of some wise man or woman, declaring "that there never would be a successful rebellion in Ireland till the Rock of Cashel fell."

It is melancholy to see how the poison of politics is dispersed throughout every part of our social body; and to find that there are persons ready, on all occasions, to call this feeling forth, and turn it to a mischievous purpose, if they can.

Under all circumstances, I fear it would be useless to attempt to repair *all* the damage which has been done. But as the spot is consecrated by many historical recollections, and the building can never be regarded by Irishmen without the warmest interest, it seems a duty to make every endeavor to stay the further progress of destruction, by carefully supporting and strengthening those parts which seem most immediately exposed to danger, and which, if precipitated from a great height, may demolish much which at present it may be possible to save.

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THE Church Almanac for 1849, will be published by the Protestant Episcopal Tract Society about the 15th of August. Secretaries of Conventions, and Church Societies, &c., will confer a favor by forwarding a copy of their last Journal, or Report. Every effort will be made to insure correctness. Address

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REFERENCES:

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. March 55—tf

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